San Francisco, 24 May : 1900

THE PACIFIC

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A religious and family paper

Volume XLIX Number 21

A Great Life.

TO fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear the chafing annoyances and trivial irritations, as martyr bore the pillory and stake; to find the one noble trait in people who try and molest you; to put the kindest construction on unkind acts and words; to give of your best to the least; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, not for the praise of man, but for the sake of God—*this* makes a great life.—*F. B. Meyer.*

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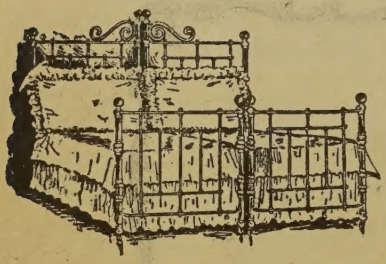

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 24 May: 1900

Never in Vain.

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears
I sink beside the road,
But let me only think of Thee,
And then my heart springs up in me.

—*Samuel Longfellow.*

Christ Better than Buddha.

The Christian churches of our country will take issue with Mr. C. P. Huntington as to the method of treatment for the people of the Orient now coming under our influence. Speaking at a recent banquet, on "The Past and Future of California," Mr. Huntington said: "In our treatment of the inhabitants of the Philippine islands we have the opportunity to show to the people of all nations that we are working for the world's good. We will not send Puritans to them, for the Puritans were men of uncompromising dogmas, despite their many virtues. Let us send them, rather, the Pilgrims of Progress, who will not seek to turn them from their religion or quarrel with them because their theology is different from our own, or try to convince them that our Christ is better than their Confucius, or their Buddha, or their Mahomet, or any other of the great law-givers that the world has known. Let us not dispute with them about the land beyond the dark river, or the things that no one knows or ever can know, but give them the best of that which we have, seeing to it always that the beam is just on the balance and that the measure is full, so that each may have his own."

It requires only a study of what Christianity has done for nations, far beyond what Confucianism, or Buddhism or Mohammedanism has done, to lead men and women to believe that Christ is better than Confucius or Buddha or Mahomet. Mr. Huntington would not wish to take up his residence, transport himself and his great wealth to any land outside Christendom. He emphasizes the importance and desirability of a Christian civilization by his decision to sojourn just as long as possible on this continent, somewhere between the Eastern limits of New York and the Western limits of San Francisco. Dr. John Henry Barrows, who has had opportunities such as few other men have had of knowing the best side of the ethnic religions, and who counts as his friends some of the ablest representatives of them all, says that there is in all a serious lack, and that that which they lack is what the gospel of Christ alone can impart.

Nineteen hundred years ago One whom no one can help acknowledging as of matchless character lived upon the earth; he came with the most blessed message that has ever fallen upon mortal ears; he so impressed himself on his age as to send his influence on down the centuries with a might which has been gradually winning the world to his allegiance. For more than eighteen hundred years men and women the world over have found rest and satisfaction in him, and influenced by his spirit they have hearkened to his marching orders and have gone out for the discipling of the nations. The great missionary conference recently held in New York indicates that there is to be with the opening of the twentieth century a larger missionary spirit than ever before, and that the early years of that century will in all probability witness grander triumphs for the cross of Christ than the world has yet seen. California will not be likely to act according to Mr. Huntington's suggestion, and be a laggard in the work, but will do her part among the noblest of the children of the Kingdom.

Memorial Day.

The beautiful custom of decorating with flowers the graves of our soldier dead will soon be observed for the thirty-third time. At first a local observance, it so commended itself in its beauty and appropriateness to the judgment and patriotism of the people, that General John A. Logan, in 1868 and 1869, as commander-in-chief of the Grand Army of the Republic, designated May 30th as a day to be observed in this way by that order throughout the nation. And for the better observance of the custom the date has been made a national holiday. A third of a century has this people met in such observance, and the custom, though old, is yet new. And we shall need to look far down the years of the future to find a time when there will not exist a desire on the part of our people to continue its observance.

Seeking for the reasons why the custom and the day have been so firmly imbedded in the hearts of the people, we must needs turn back a little in the records of our national history. Under the constitution, slavery, in existence at the time of the formation of the republic, had been protected in its own domain. The acquisition of new territory made necessary other settlements of the question, and compromise still prevailed. So the nation continued in its career, as it had begun, "half slave, half free." In later years the repeal of the Missouri compromise brought the pro-slavery and anti-slavery elements to a trial of strength on the plains of Kansas and Nebraska. After a desperate and even a bloody struggle, after passing through the bitterness and atrocity of a border warfare, these Territories came into the Union under anti-slavery constitutions. This triumph marked an epoch in our national history. Incensed at the injustice in the repeal of the Missouri compromise, smarting under the sufferings that it entailed through the struggle to gain possession of new States, given one more example of the desperate means resorted to for the extension and prolongation of the system of human slavery, all opposing elements began to mass themselves into a party, which a few years later elevated to the chief magistracy one who long had hated that monstrous iniquity.

Meanwhile the pernicious doctrines of Calhoun had been slowly working to their deadly ends. The right of secession was claimed by the South. The war guns thundered forth at Sumter, and the American republic and government of the people, by the people, for the people, entered on the period of their supreme test. When the news came of the fall of Sumter, the people of the North felt that the God-given principles set forth in the Declaration of Independence, embodied in the constitution—the principles for which the fathers had fought and died, and which had been the basis of their marvelous national prosperity, must at all hazards be defended. Action at once took the place of the apathy and inaction of the previous months, and thousands went forth to battle under the banner which was recognized as the symbol of those principles. As a nation we had kept no grand army trained for war. It was accordingly an uprising of the people. The men who composed the rank and file went forth from every condition and walk in life. Enlistment after enlistment went on, until there was scarcely a home that did not have its vacant chair, until the enrollment of 75,000 at first was swelled to 2,653,000—some sleeping under the sands and sod of the Southland; others heroically struggling on for the triumph of the principles of nationality and human liberty, made more precious by the fresh baptism with the blood of their fallen comrades. All, from man to man, a grand army; and, as God gave here and there a triumph, shouting the paeans of victory not only on the battle-grounds of earth, but as well from the tented fields of heaven.

When finally, after four long years of strife and agony and bloodshed, the end had come, the nations of the world saw rolled up a list of battles and a record of heroism and self-sacrifice never, perhaps, equaled. But far better than this, they saw disunion made reunion; they say freedom triumphant, and the shackles stricken from 4,000,000 bondsmen. Freed thus from the influence of pernicious ideas and teachings, and from the curse and blight of human slavery, the nation stood on the threshold of an unprecedented career of advancement and prosperity. The first decade after the close of the civil war pushed it so rapidly to the front that in 1876, its centennial year, it stood in every respect the acknowl-

edged peer of the oldest and grandest nations of the world. And in 1888, in an address on the political mission of the United States, on the occasion of the celebration of the birthday of Washington, Chauncey M. Depew did but give utterance to a well-known fact, when he said that during a quarter of a century of passionate nationality, of free labor, of protected industries, the growth of the republic had been without precedent or parallel in ancient or modern times; that its population had increased at the rate of a million a year, and a thousand millions per annum had been added to its accumulated wealth; that it had borne the burden of a gigantic debt; had paid five-sixths of the enormous losses of the civil war; had spent with lavish hand, and yet had saved half as much as all the rest of the world.

It was fitting that, as the tour of President Harrison was drawing to a close, in 1891, he should stand by the tomb of one who had toiled and sacrificed even unto death, that there might be a union of States. Standing there, over the sacred dust of the immortal Lincoln, his mind went out over the scenes of his trip; pictures came up of the great centers of industry that he had seen in the South, busy workshops of intelligent, contented people, where before, even in the palmiest ante-bellum days, there had been only silence and waste and desolation. And the President knew and said, as every intelligent, candid man must know and say, that "all those fires of industry were lighted at the funeral pyre of slavery"; that "the proclamation of Abraham Lincoln could be read on all those mountain sides," where freemen were then bending their energies to the development of States that had long been under the paralysis of human slavery. As it was said there by the grave of the martyred Lincoln, that the greatness of his life was a greatness that had not yet been fully discovered or measured, so may it be said of the results of the struggle for this union of States—in their beneficence they never have been fully measured. Two years ago, standing in our great strength among the first of the nations of the world, it was possible for us to protest against the wrongs inflicted upon a neighboring people, and to lift them up into the blessings of freedom. Then, by the unexpected but seemingly providential results of that interference in behalf of an oppressed people, our flag was so planted in the Orient as to lay upon us mighty responsibilities in the development of vast populations just beginning to struggle up into the light of higher civilization. Great responsibilites rightly met make great nations. We face to-day our greatest opportunities as a nation, and to the optimistic the future is bright with promise.

To bring about these beneficent results of the past, to give unto us the heritage of freedom, with the rich blessings of the present and the bright promises of the future, more than 400,000 brave men were obedient even unto death. Of this number 270,000 sleep in our national cemeteries. Others lie here and there on the hills and in the valleys, from East to West and from North to South. Each passing year takes some from the ranks of the army of the living and consigns them to this army of the dead. The flowers will be placed this year upon the graves of many who last year helped to place them upon the graves of others who had gone on before. As the years go on others will drop from the ranks of the living and will be enrolled on the list of the dead. Their memory will be sacred also, as is the memory of those who have gone before. For, each and all who went forth to battle in the day of the nation's trial, though not literally so, were yet in spirit obedient even unto death.

With such facts as these before us, it can be truthfully said that we, as a people, would be unworthy our national inheritance did we not revere the memory of our soldier dead. Unhappy for the nation would be the day that should see in the lives of the present generation a cessation of this memorial custom. It should be observed not only as a tribute to the memory of the heroic dead, as our annual acknowledgment of the mighty things by them accomplished, but as an educational influence, tending to inculcate in the minds of the youth of the land the principles of patriotism and heroism. In a picture of the battle of Monmouth a patriotic old fifer is represented as leading with music his regiment into battle. Keeping along by his side is a little drummer boy, carefully watching the old man's face and movements and earnestly endeavoring to keep in harmony with his music and step. Nothing is better adapted for the training of the youth of the nation, for the production of patriotic life-music, than the lessons learned on each memorial day. It is on such occa-

sions, as they strew the flowers over the graves and listen to the recital of the noble deeds of the persons who gave their lives in the hour of the nation's need, that they catch step and begin to learn and play the music of patriotism. With the youth of our land revering the memory of this army of the dead, and learning the lessons of patriotism and heroism that their lives teach, not one of all that vast number who became obedient unto death will have died in vain.

The Co-Education Question at Wesleyan.

It seems that the antagonism to co-education at Wesleyan University, at Middletown, Conn., on the part of the male students, reached its climax a year ago, when the young ladies refused to pay the assessments of five dollars for the support of the college annual, unless they were allowed to read the proof-sheets and be given the privilege of striking out objectionable expressions. The ladies finally yielded, but the young men of the class of 1900, remembering the controversy of the previous year, decided to publish the book for themselves, stating therein that it was in the interests of the male students alone. They believed that it would be more gentlemanly to omit entirely the names of the ladies than to ask them to pay part of the expense of publication and yet have no decision as to its contents. When the book came from the press the newspapers called the action of the young men contemptible, and matters went on until the trustees felt compelled to appoint a committee to investigate the subject of co-education in the university and report at a meeting next winter. This committee consists of three members of the faculty, four trustees and two alumni. A correspondent of a Boston paper says that "a ladies' college with a different name, situated at some distance from the present college campus, with its own college buildings, chapel, class organizations, publications, etc., seems to be the only practical solution of the question of co-education at Wesleyan." Then, the young men can continue their coarse jokes in their college annual, perhaps, without protest. It is a consummation devoutly *not* to be wished. One of the professors, who is a member of the committee on investigation, says that "one might as well talk of the abolition of the moon as the abolition of co-education at Wesleyan."

A friend of the University, who opposes co-education, says that "the growth in the number of young ladies at Wesleyan has been alarming." This increase, he says, with the fact that the last year saw fifteen less men than the year before, though the number of members in each class was the same, "caused much anxiety about the future of Wesleyan." Nevertheless, the attendance of young women was less than one-fourth that of young men.

No doubt those who are antagonizing co-education at Wesleyan believe that they are doing that which is for the best. But all the opposition is suggestive to the present writer of the uncivilized and heathenish treatment of women in benighted lands. It was once the custom of devout Jews in some countries to say in their prayers: "Blessed art thou, O Lord God, King of the Universe, who hast not made me a woman." To-day in India the birth of a daughter brings disappointment to a family, and it may be to the wife and mother alienation from her husband and shame and sorrow. And in that country the greatest blessing that can be invoked on a woman is the one, "Mayest thou have eight sons, and may thy husband survive thee!" But we live where there is a different spirit. And why shouldn't education be as free to women as to men? We should with as much right and wisdom try to bottle the air we breathe and parcel it out, a dozen bottles to a man, a half-dozen to a woman, as to try to give unequal educational advantages. It isn't right, it isn't wise, and the attempt will be a failure sooner or later in America.

All copy for The Pacific must be in the hands of the printers Tuesday evening each week. It is accordingly impossible for us to report the arrival of delegates to the Congregational Congress. But among those whom we had the pleasure of greeting at Congregational Headquarters on Tuesday were: The Rev. Dr. Temple and wife of Seattle, the Revs. Samuel Greene and R. A. Rowley, Congregational Sunday-school and Publishing Society Superintendents in Washington and Oregon, the Rev. J. L. Maile, Superintendent of Home Missions in Southern California, and the Rev. Dr. Boynton, Secretary of the Sunday-school and Publishing Society.

Notes.

The Rev. B. S. Winchester, pastor at Snohomish, Washington, has received a unanimous call to the pastorate of the Hassalo Street church of Portland.

A Congregational church is to be organized at Nelson, British Columbia. It will be aided by the Canadian Missionary Society. The Rev. William Munroe, recently ordained at Montreal, will be the pastor.

Up to date $263.56 have been received by the Rev. Walter Frear, at Congregational Headquarters, in this city, for the India Famine Relief Fund. It is hoped that this amount will be more than doubled soon.

Rev. Arthur M. Smith, Ph.D., of Chicago, has been called to the presidency of Oahu College, Honolulu. Dr. Smith is a graduate of Pomona College, California, and of Chicago University, and is spoken of in highest terms. Oahu College is well endowed, and has a fine campus and good buildings. Its trustees recently refused an offer of $225,000 for what is known as the back pasture of its grounds.

A San Francisco newspaper man, to whom come many publications, says that he reads The Pacific with much interest, and that it ought to be in hundreds more of the Congregational homes in California. Mr. George H. Himes, for many years the able and faithful Oregon correspondent of The Pacific, writing recently concerning the value of the paper, said that it ought to be in five hundred more homes in Oregon than it now enters.

The Pacific Coast Congregational Congress will be in session by the time our subscribers in the vicinity of San Francisco receive their papers this week. All our people in this vicinity will find it profitable to attend the sessions of the Congress. Among the most important discussions will be the one at 10:30 this Thursday morning—on Pacific Coast Problems. Mr. Puddefoot, who has had the rapt attention of large audiences hereabouts for several days, will address the Woman's Home Missionary Union Friday afternoon at 2 o'clock, and will speak at the Congress Saturday morning at nine o'clock.

The Stockton newspapers state that the temperance address at the Christian Endeavor Convention, by the Rev. J. R. Knodell, was an able and popular one. The Independent says: "His sincerity was apparent in every gesture, and as he progressed in his subject and became absorbed in his theme his enthusiasm was communicated to his hearers, who interrupted him time and again with outbursts of applause. Mr. Knodell commenced his talk by a striking metaphor. He pictured a huge bottle 1,200 feet high, 540 feet in diameter, with a capacity of 14,666,000,000 gallons. That bottle represented the liquor trade and the amount of intoxicating beverages consumed in the United States in the period of one year. The shadow of this great bottle was cast on 750,000 drunkards, 2,500,000 moderate drinkers, 5,000,000 boys and countless wrecked lives and homes destroyed. He charged it upon each person as his individual task to in some measure avert this increasing murder and robbery. What to do with the bottle? was the query. Smash it; the reply. This was a forcible exhortation and had the true life and vigorous earnestness so essential to a successful convention. It woke the drowsy visitors and the applause was spontaneous at the close."

The Rev. William Rader was in Rome recently. He wrote that the venerable Pope gave an audience the Sunday afternoon he was there to two thousand people. Mr. Rader does not say that he was one of the two thousand, but his account is as follows: "There was a great desire to see this, the most remarkable man in the world. Certain forms and conditions are supposed to obtain in seeking an audience with his Holiness, but unscrupulous persons succeed in defeating the plans of the Vatican. Letters of introduction are supposed to afford a glimpse of the Pope, but tickets of admission were sold for a few francs. Certain forms of dress are supposed to be adhered to, but these were violated. His Holiness was borne on a chair by twelve, who were robed in red silk, and passed slowly down the aisle, giving his blessing upon his devoted children. At the close of an impressive musical service was held, in which the people took part.

> "Sun of my soul, Thou Savior dear,
> It is not night if thou art near."

was rendered and the delicate, beautiful but powerful people of Rome passed out of sight, to be seen no more by the weeping multitude of men and women who crowded that hall."

Dr. A. P. Peck, Dean of the Medical Department of North China College, well known to many of the readers of The Pacific, spoke at the Ecumenical Missionary Conference on "The Training of Natives in Medicine." That medical missionaries need native help in their arduous labors, he said, was evident; and the training of a staff in mission hospitals, who become student assistants, is an important part of the duties of a medical missionary. Speaking concerning the northern part of China, and the practice there of medicine, Dr. Peck said: "There is hardly a body that can be called practitioners of medicine. Every scholar is supposed to be a doctor. Some have more reputation than others. Some do not care for the business at all; but among the large class who try to make something in

this way it is not by study and fitness, but by a combination of intrigue and deceit. Thus there is a sorry procession of ignorant quacks past the bedside of every unfortunate who is ill or injured, the speed of their transit proportioned to the gravity of the case. If the patient be wealthy, and seriously ill, there may be several doctors called in a single day—not in mutual consultation, but as soon as one can be hustled out of the way another may be brought in, and the unfortunate patient compelled to swallow a series of disgusting compounds, which have as little rational relation to each other as have the unsavory ingredients to the disease. There is no such thing as a medical school, and few, if any, practitioners of medicine who support themselves by their practice alone. One would think that such advantages as a little instruction in modern medicine would be an inducement strong enough to bring them to accept the proffered help to business, but the power of prejudice and conservatism is seen in the unwillingness to meet these advances. There will always, however, be a younger generation in every mission field, coming up through the schools of the Church, educated in a rational manner. Upon the members of this generation rest the hopes of the future. My point, in brief, is that there are refinements of practice admirable in our splendidly appointed hospitals at home not so generally suitable for mission hospitals. We wish to give our best, but that which is best under some circumstances may not be so in others. So my argument is to a certain extent a plea for incompleteness, not for incompetence. It would be much more agreeable to the writer, perhaps to the hearer, to call out for the tribute of cviilization's highest and best on the altar of service. But the main thought of these closing paragraphs is that the lowliest service is perhaps the best, a self-denial which puts away the newest and most complicated instruments and other means for diagnosis and treatment, teaching our proteges to accomplish the best they can with the ruder means at command, strong in the faith that with the gradual elevation of these races into a more complex civilization science will keep the pace, and our noble profession be the vanguard, as it always has been, into the larger life of the world."

A writer in the Herald and Presbyter, who once lived in California, gives the following strange and interesting story, which was told to him by a friend in whose truthfulness he believed: "My health failed me in Washington, I was so much confined; and I thought I would go and ranch it in California in the mountains. So I went, purchased land, then returned for Mrs. H. I was appointed mail deliverer in the mountains, and on one of my routes the mail could only be delivered on horseback. I hired a trusty young man of my acquaintance for this route. He chose from my horses a hardy little mare; he was very fond of her and treated her like something human; she, as was proven, was equally fond of him. He was always on time on his route, but one day he failed to return; so the next morning a search was begun for him, and they found him murdered, his mail-bags gone, but his horse was standing by him whining in a mournful way to call him to get up and go with her. She would not let anyone near the body until I came. We then raised him up and laid him on her back and bound him there; she went carefully home with him. We have in the neighborhood and surrounding country a band of thieves and cut-throats. It was nothing unusual to hear of some robbery and murders also. I first ascertained if any of them were missing, and one living not far from me was. I determined to hunt him and prosecute the case. I accordingly offered a liberal reward for the missing man, and in about two months he was apprehended and brought in, and as the posse was coming with him one of my men had brought the little mare out to water. She raised her head, sniffed the air and looked around the crowd; her eyes fell on him, and, breaking away from the man that had her, she made for the murderer with mouth open, ears laid back, and a more frightful creature I never saw, and they had all they could do to keep her from killing him there, and he pleaded for them to protect him. He afterwards confessed his guilt before he was executed. The little mare was the only witness besides God of the murder."

"The Chickasaw Indian Nation has passed a law providing that white men must pay a license of $1,000 to marry Chickasaw girls, and prove good moral character. The reason of this is that some of the Indians are now the greatest landholders in the world, and white men have married squaws to get possession of the land. The tribe proposes to receive at least $1,000 cash for such alienation."

There is no doubt that the more intelligent and stable portion of the inhabitants of the Hawaiian Islands are rejoiced that President McKinley has appointed President Dole to be the first governor of that newly-acquired territory. Even the natives seem to consider the appointment in the light of a guarantee of fair treatment by the United States government. The President made no mistake in appointing such a safe man.

The Hartford (Conn.) fire insurance company has purchased the house of William Imlay, in that city, which in 1794, was the first to be insured against destruction by fire.

Is the Church Christian?

By C. A. Huntington.

Is the Church doing what Christ would do if he were here among men as in the days of his incarnation? This question can be answered only by considering what is meant by the term Christian. What did Christianity undertake to do for human nature confessedly selfish, ambitious to gain, and indifferent to conditions that compel others to lose what is gained? This is and always was human nature the world over. What did Christ do about it? He had some thing to say about riches, about covetousness, how hard it is for those that have riches to get into the kingdom of heaven. And some of the apostles had more to say. Read James v: 1-11.

We hear much about applied Christianity in these days of reform movements. As if bad external conditions in human affairs were due to misapplied Christianity. The Church is accused of not being Christian because of the existence of bad conditions. The Apostle James is very pronounced in his portraiture of the cause of bad conditions and also in his suggestion of the Christian remedy. This is not sought by preaching reforms which tend to right the wrongs of the wrong-doers and mitigate the injuries of the suffering party. Christianity doesn't do that. If the Church, in its zeal for applied Christianity, attempts it it makes a mistake; it is not Christian. To make myself clearly understood, let me cite a common example. The owners of a mine employ 1,000 men. The per diem, even at low wages, swells the expense to an onerous tax, which the owners are ambitious to shrink to its lowest minimum. And from time to time they declare five per cent off or ten per cent off until the laborers are robbed of their hire to the extent of actual suffering. Then the laborers combine under a solemn pledge to do no more work, and allow nobody else to do any more work for the owners of that mine until their wrongs are all redressed. If crowded down to $1 per day the strike costs that gang of men $1,000 per day, $6,000 per week, and $24,000 per month. In the days of the apostle how did Christianity apply itself, and where did it look for a remedy? It gave no comfort to the wrong-doers. It exhausted the whole vocabulary of human speech in uttering its anathemas against those who robbed the laborer of his hire. No man ever exceeded the Apostle James in portraying the wickedness and the woe of those who oppress the industrious and the deserving poor. Let the church now do likewise, and so far it will be Christian. But Christianity, by its indictment of wickedness to attain a remedy, does not expect the remedy to come of the indictment. Christianity denounces wrong-doing.

Nobody ever exceeded the plainness of speech by which the apostle convicted the oppressors of the poor. But the well-being of the poor was not sought by the undoing of the wrongs so severely denounced. Christianity has to do with the Spirit. It is spiritual power, and applied Christianity has to do with human hearts. It works in the realm of the unseen, for out of the heart proceed evil thoughts and the whole dark catalogue of evil deeds. When it denounces evil deeds it hopes thereby to affect the heart, through which alone remedy can come.

Christianity applied to external conditions, in hope of remedy, is like the pilot of a ship who leaves his helm and seizes the prow of his ship to guide her in safe waters. Christianity does not undertake to remedy the bad lot of those who suffer from bad external conditions by direct modification of the conditions; but by direct appeal to the hearts of the suffering party it seeks to modify spiritual conditions through which alone external conditions, adverse or propitious, can be made good. When the Apostle James had arraigned the oppressors of the poor under an indictment, the most direct and condemnatory possible in the scope of language, he addressed himself to the suffering party.

He suggests no retaliation, no strike, no direct demand for the righting of their wrongs by the refunding of unpaid earnings. Nothing of all that. His message to all was a spiritual message—an exhortation to turn their thoughts inward upon their own hearts. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience in waiting for it until he receive the early and the latter rain. * * * Behold, the judge standeth before the door! * * * Take my brethren, the prophets, that have spoken in the name of the Lord for an example of suffering, affliction and of patience. Behold, we count them happy that endure! * * * The Lord is very patient and of tender mercy." That is Christianity legitimately applied, and the Church is Christian when it takes on the spirit of the Apostle James and pursues the policy that he recommends.

We hear much of the bad condition of wage-earners in this country, who form, numerically, the strongest specific class of all others. Their case is said to be deprecated as one of abject servitude, and of thralldom to the power and oppression of unscrupulous wealth. Freedom is what all men desire and what few men enjoy. "If Christ hath made you free, then you are free indeed," and the freedom of Christ is independent of external conditions. "He had not where to lay his head." Yet true freedom is found in him, and they who attain it attain to a condition of highest well-being, independent of external conditions.

To be like Christ is to overcome the world and all its temptations; to do as he did is to

return good for evil, to bear patiently the wrongs of the wrong-doer, for "in so doing thou shalt heap coals of fire on his head."

Is the Church Christian? Yes, and no!—yes; when she puts on the whole armor of God: the helmet of salvation, the sword of the Spirit, and the shield of faith, and "overcomes evil with good." Then she is "fair as the moon, clear as the sun, and terrible as an army with banners." No; when she lays hold of external conditions as if by her own power and might she could overcome the world and right the wrongs of wicked men, while ignoring all that patient endurance which constitutes the genius of Christianity, which makes the cross omnipotent to save and crowns the redeemed of the Lord, irrespective of all external conditions, with "that freedom with which Christ makes free." Uncle Tom, one of the characters of Mrs. Stowe's story, was politically a slave and his master was politically a free man. But spiritually the tables were turned. Uncle Tom had the freedom with which Christ makes free, and was happy in spite of his political bondage. The master was politically a freeman, but at the same time was spiritually in bondage to the lust of gain, which reduced his fellow-men to chattels. Which was most a slave—Uncle Tom or his master?

Christ came that we might have life, which is another name for spiritual freedom, which is the only condition on which political freedom and propitious external conditions can be a blessing.

"Crucify Him, Crucify Him!"

By Cora Jewell Parish.

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

How shamefully true it is, that the most cruel wounds of our Savior, to-day, are those which he is receiving from the ones who profess to be his friends. Oh, how blind and careless and indifferent we are to this insidious danger that is creeping in upon us and menacing the very heart and foundation of our Christian faith. It is folly for us to cry, Peace, Peace! or to delude ourselves any longer with the familiar pretext that our conceptions of God and religion are becoming so much broader and more intelligent. The real truth is, they are becoming narrower when we attempt to restrict Jesus Christ to a character that is purely human, and confine him within the boundaries only of our crude earthly perceptions. As the Rev. Morgan Dix, D.D., has said: "The worst, the most hopeless error is that of dragging Christ down to the level of a mere man like one of us. This age is asking as no other ever asked before, about Christ; who and what he was, in himself and toward us? No one can tell the final outcome of this wild quest; wild when conducted apart from the old answers of the Catholic Creed. But of one thing I am certain, convinced by many signs of the times: that the further the humanitarian and simply philanthropical theory is pushed, and the more the divine is eliminated in him, the feebler will be his hold on the minds, consciences and hearts of men. If he was not at every stage of his existence, God of God, Light of Light, Very God of Very God, he was the greatest impostor the world ever saw, and the worship done to him is false and wrong."

And this, because men with their physical limitations can not as yet understand *all* the mysteries of sin, death and eternity, sufficiently to comprehend just why it was necessary for God to give to the world his only begotten Son; they would also reject the atonement, especially its dynamic element, as something not absolutely essential to our salvation after all, and, like St. Paul before his conversion to Christ, preach the religion only of a purely ethical and outward form. But this, in itself, is powerless to impart the thrilling touch of eternal life which comes through accepting and absorbing within our mortal lives the immortal spirit of Jesus Christ, that was so freely breathed upon the world after his ascension from the pitiful death upon the cross. Was not that the real object of the atonement? Does it not explain the necessity of his deity?

Through the death of the human Jesus, his God-soul was poured out upon the human universe as it could not otherwise have been, since there must be this divine-human Mediator between the purely spiritual God and the purely physical man. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days. * * * He shall see of the travail of his soul and shall be satisfied." And again: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Christ's winning and mysterious sway over the hearts of men would have ceased long ago had it consisted simply in giving to the world the pattern of a perfect life for its imitation. Men already knew just what kind of a life God wished them to lead, and had that been all that was necessary, Jesus Christ never would have come upon earth to suffer and die. No, the true secret of his power lies in his inherent—not simply acquired—divinity; and any form of religion that seeks to renounce his divine authority is deliberately crushing out its sweetest note, forever, and the result must be an eternal discord in the harmony between God and man. I am heartily in sympathy with the higher criticism, in so far as it confines itself within the legitimate precincts of historical and literary investigations; but when it becomes hypothetical and on purely specu-

lative grounds attempts to destroy our faith in the incarnation and the atonement, it ceases any longer to be either rational or scientific.

A sad demonstration of this occurred several months ago, when a well-known young minister declared that, owing to his studies along this line, he could no longer believe in "the virginity of Mary, the divinity of Christ, or the story of the resurrection." However, I appeal to all true students of the higher criticism, as to whether his representation of its teachings is absolutely correct; for, if so, it would be an accursed deception practiced under the sheltering cloak of Christianity—so subtle, so monstrous and so black, that the open, undisguised blasphemies of Robert Ingersoll would stand out white against its hypocrisy. On the contrary, if it is a misrepresentation of its true tenets, perhaps it would not be out of order to suggest to the leading teachers of the higher criticism that they subject some of their ultra-progressive disciples to a "heresy" trial. Truly, that would be an interesting spectacle! If the validity of the Scriptures on all these subjects is to be repeatedly questioned and set aside, we might as well burn the Bible, and our Christian churches, cheerfully acknowledge the intellectual superiority of the heathen, and erect our altars *"To the Unknown God."* But, like the Pharisees of old, these men are to-day denying Jesus as the divine Messiah, yet proudly boasting that God is their Father. We would all do well in these times to give heed to those words of Jesus himself, in the eighth chapter of John, from the twelfth verse to the end; not veiling them under a mist of vague theosophical interpretations, that are becoming so popular with many as a substitute for theology, but accepting them in the plain, straightforward, unequivocal sense in which they were delivered. Let us beware that we do not carry our vain, foolish boasts against the supernatural too far. God is not mocked. How dare those persons who have once felt within their hearts the precious and redeeming presence of the Holy Ghost whom Jesus sends in his name—how dare they deny afterward that it was his power which renewed their sinful lives? How dare any minister, after proclaiming salvation through Jesus Christ, stand up in his boasted self-glory—so pitiful and so absurd—and proclaim himself the "prophet of a greater religion"? The day may come in which all such shall realize, when it is too late, that in thrusting him aside they are thrusting aside forever their hope of eternal life. In his "Natural Law in the Spiritual World" Henry Drummond contrasts the matchless superiority of the divine Christ-spirit to the human, in the following forcible words: "There is no analogy between the Christian religion and, say, Buddhism, or the Mohammedan religion. There is no true sense in which a man can say, He that hath Buddha hath life. Buddha has nothing to do with life. He may have something to do with morality. He may stimulate, impress, teach, guide; but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural, mental or moral man. But Christianity professes to be more. It is the mental, or moral man, plus something or some One else. It is the infusion into the spiritual man of a new life, of a quality unlike anything else in nature. This constitutes the separate Kingdom of Christ, and gives to Christianity alone, of all the religions of mankind, the strange mark of divinity." This is no delusion. It is no unproven theory. It is an eternal fact. And we who love to think of Jesus as our Lord and Savior, and are not ashamed to acknowledge his divine supremacy, can hear his dear voice speaking within our souls as plainly, to-day, as did the disciples when, long years ago, it rang out in all its sweetness on the distant shores of Galilee.

Business men in Chicago are moving against the pernicious cigarette. Three large business firms and one railroad have prohibited the use of cigarettes by their employes. Other firms are expected to follow their example. This order affects 1,100 persons, 600 of whom are boys under eighteen years of age. The contention is that the excessive use of nicotine results in so much physical injury that the employers do not get the service they have a right to expect. The employers say they prefer non-smokers because the use of tobacco befogs the memory, injures the nervous system, demoralizes the physical condition, and incidentally affects the honesty and standing of the persons in their employ. There may soon be a vigorous crusade against the cigarette throughout the United States.

The beautiful equestrial statue of Washington which is to be unveiled in Paris July 3d is in representation of the General as he was taking command of the Continental army at Cambridge, in 1776. Washington is conceived as facing the army which he would dedicate, along with himself, to his country. His sword is pointed heavenward, and his eyes are fixed upon it, while in his face are manifest great spiritual enthusiasm and sternness of purpose. It is a gift to Paris from the women of America. Its cost was nearly $60,000.

Fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion. Little things come daily, hourly, within our reach; and they are not less calculated to set forward our growth in holiness than are the great occasions that occur but rarely.—[Jean Nicolas Grou.

Sparks from the Anvil.

By Dr. Johns D. Parker.

In his vision of the ultimate triumph of the Messiah's kingdom the Psalmist says, "In his days shall the righteous flourish," he "shall have dominion from sea to sea, and from the river to the ends of the earth." The writer has just returned from the Ecumenical Conference in Carnegie Hall, and as the songs swelled up from that immense audience of the children of the King, gathered from all parts of the world, he saw the fitness of the illustration of General Harrison, who presided over the Conference, when he said: "During the Atlanta campaign of our civil war the marching had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the center far to the right and left, the distinctive corps, division, brigade and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty, spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle, and quickened his step. What that savannah did for the army, this world's Conference of Missions should do for the church." Sometimes, by faith, one seems to be listening, with the beloved disciple, when he "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

* * *

The Master said, "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." This coming may be his personal coming. To obey this injunction one needs to live every day so he is willing to meet the Lord. At the best life is very uncertain, and death may come at any moment. We see men at every period of life falling all around us in the world. As far as possible, a man should keep his business in such a shape that, if he is called away suddenly, all will be well. Spiritually a man ought to live in such close communion with God that it will only be a sweet transit into the unseen world. Christ says: "Let your loins be girded about" (the figure of one about to set out on a journey), "and your lights burning" (the figure of a man who trims his lamp before he goes forth into the night). The Psalmist says the true Christian "walks through the valley of the shadow of death," and the Wise Man says "The path of the just is as a shining light, that shineth more and more unto the perfect day." When Stephen was stoned he "looked up stedfastly into heaven, and saw the glory of God." To the true Christian, the river of death becomes only a rill, and death is only falling asleep in Jesus.

* * *

In the divine kingdom there is a reversal of many of the estimates of this world, for Christ says "the first shall be last and the last first." This was illustrated when a Pharisee thought to honor Christ by inviting him to a feast. Doubtless it was a sumptuous feast; the mansion was grand, the appointments were magnificent, the *elite* of the city were probably invited, and the service was perfect. Nothing was wanting to make the occasion memorable in the eyes of the world, and the Pharisee thought he was treating Christ with distinguished consideration. During the feast a poor woman came in, and standing weeping, washed the feet of the Master with her tears, and wiped them with the hairs of her head, and anointed them with ointment from an alabastor box. The proud Pharisee was envious because his guest received this attention from a poor woman, who had been a sinner, and was even ready to discredit the character of the Master. But Christ forgave the woman her sins, becaused she loved much. When one enters the grand cathedrals of earth, he sometimes wonders how much love there is amidst so much magnificence and display, and how the Master estimates these things.

* * *

The writer became acquainted with a very distinguished scientist who was so wrapped up in his specialty that he had never read the Bible. In his special department of science he was an authority, was held in high repute at the Smithsonian Institution, and was in correspondence with noted men in science in this country and in foreign lands, but absolutely knew nothing of the Holy Scriptures. His house was located somewhat back from the street, so no one, unless specially interested in his work, would be likely to call on him. He had heard of the Bible, but as he had never seen one, the writer procured one for him with the promise that he would read it, and he did read it through and through. He said it was the most extraordinary book that he had ever seen, but he could not understand it. For example, in Isaiah ix:6, he read that Christ was the "Prince of Peace," but in Luke xii: 51 he read, "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division." He thought these two statements must be contradictory, but seemed to accept the explanation that a present conflict, even in war, might lead to peace. This scientist was a notable illustration of the words

of the apostle, when he says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, because they are spiritually discerned." Deists try to find God in nature, but here was a man, who lived in nature, but hardly knew that God exists.

From England.

The United College, Bradford, Eng.

Editor of The Pacific: A notable demonstration of the solidarity of the various churches which we in England call the "Free Churches," with the Congregationalism of America, was given in this institution during the last week. Dr. Frank Hugh Foster of the Pacific Seminary delivered in it a course of lectures on "The Contribution of Christian Experience to the System of Evangelical Doctrine" to an audience made up of Baptist, Wesleyan Methodist, Free Methodist, Primitive Methodist, Bible Christian and Congregational ministers, besides the students of the United College. It was the same course of lectures which in March and April he had given on the "L. P. Stone Foundation" at Princeton, and afterward at Crozer and Hartford Theological Seminaries.

I shall not attempt anything of the nature of a report of the lectures themselves, but simply say that their aim was to show that Christian experience, beginning with conversion, or rather, regeneration, points back to and finds its only adequate explanation in, and therefore is a cogent argument for, the central verities of the Christian faith. This line of thought was sketched as completely as the limited time—six lecture hours—would allow, with a master's hand. One had the feeling of listening to a man who had carefully studied the subject from its various sides and had everything relevant at his finger's ends. There was exact definition, careful reasoning, clear exposition, apt illustration and every now and then real eloquence, suffused with the warm glow of the living faith that cannot but speak.

There was only one opinion of the ability and learning displayed. A few thought him over-positively evangelical, and therefore not "up-to-date"; which, of course, nowadays with some, is an unpardonable sin. One able minister, not a Congregationalist, emphasized the tone of conviction and the evidence of deep experience which marked the lectures; and referring to their style, eloquence and mode of delivery, expressed surprise that such a man should not be occupying a prominent pulpit. He reminded me of a remark made by a layman, after hearing me preach many years ago: "You should be a minister; any old dry-as-dust is good enough for a professorship of theology." This is doubtless the vulgar notion; but an all-alive man is nowhere more needed than in a theological lecture room. It was hoped that the lectures would soon be published.

With best wishes for the prosperity of your paper and the Congregationalism whose interests it promotes, in what I thought, when passing your way on a journey round the world some ten years ago, the finest region inhabited by human beings, I am,

Yours faithfully,

May 5, 1900. *D. W. Simon.*

Upper Bay Conference.

The Upper Bay Conference held its annual meeting at Crockett, May 8th and 9th. Rev. D. Goodsell was elected Moderator and Rev. A. E. Johnson was re-elected Registrar. Nine of the eleven churches were represented.

Rev. B. M. Palmer, recently called to the church at Benicia, presented his credentials and was received by the Conference. During the business session amendments providing that the annual meeting of the Conference shall begin upon the second Tuesday in May, and for the change of name from Conference to Association, to take effect January 1, 1901, and that ministerial standing be sustained in the Conference, were adopted.

Reports of special committees and of the Home Missionary Committee, the Committee on Ministerial Standing and Committee on Federation, were all approved. Rev. D. Q. Travis was elected upon the Committee on Ministerial Standing for three years. Rev. E. W. Stoddard, Rev. B. M. Palmer and Rev. C. C. Cragin were elected Home Missionary Committee. Delegates to the Pacific Coast Congress were elected as follows: Rev. E. W. Stoddard, Rev. A. E. Johnson and Rev. D. Q. Travis.

Rev. J. K. Harrison spoke upon the necessity for our agitation of the question of release of churches from taxation. Rev. E. W. Stoddard, Rev. G. H. Merrill and Mr. D. Edwards were appointed a committee to further this interest.

The church at Benicia invited the Conference to meet there next year. This invitation was accepted.

Addresses upon the following subjects were given: "Christian Enterprise," by Rev. C. C. Cragin; "Comity," by Rev. H. E. Jewett; "Fellowship," by Rev. B. M. Palmer; "What Are Foreign Missionaries Doing?" by Rev. Walter Frear; "The Ministry," by Rev. F. W. Reid; "Home Missions," by Rev. J. K. Harrison; "The Christian Endeavor Society," by D. Goodsell; and "The Church," by Rev. E. W. Stoddard.

The reports of the churches were all encouraging, especially with reference to the Sunday-schools and their work.

The session was a very profitable one for delegates and pastors.

A. E. Johnson, Registrar

A Disjointed Confession.

By A. P. Reacher.

VII. My Sunday-School Teacher.

I think I can safely call her that, inasmuch as when she introduced me to Mr. Moody one evening at a gospel service she called me one of her boys. There was a lordly lot of us who felt the dignity and value of protest; we were protestants of full degree, so that when the school was asked to stand we were moved to sit, and when silence was demanded we felt impelled to shuffle our feet. Never again will there be such a class of boys—there will be better classes and that with ease, worse classes also in many particulars; but such a trying class, full of opposites and antagonisms and petty annoyances! Ah, had you known us then!

Over our heads hung a picture of the Sower, and there in the chair sat the under-sower, faithful, earnest, pleading. Up in the picture were inky stones and thorns and an attempt at mellow ground, good enough as a picture; but down here in the seats were the wayside with fowls, soil without much earth, choked with thorns,—how much good ground think you? I can see her face now, after all these years. She had to hunt for the soft and fertile spots as the sheep in New Hampshire are said to require sharpened noses to get at the grass between the rocks.

One day she asked us if we ever prayed, not merely saying the Lord's Prayer or "Now I Lay Me," but really prayed out of our hearts. And then there came a settled quietness over the restless boys. Our chronic joker could not get beyond a smile which seemed forced and made up. She let the question do its work with us for a space, then spoke simply of a boy's religion and the value of a boy's prayers. She probably thought that the seed thus sown was altogether lost—gone to feed the birds or grown only to wilt and fade, or to be gathered for the fire with so many weeds. But one of her boys never forgot it.

On another occasion I awoke from the dreams of youth, which used to come upon me at all times, to find her weeping. It was during the opening exercises of the school and I had not heeded what was going on. It reminded me of a former occasion when, on entering the church building, I found the pulpit and galleries draped in black. The minister said something that made mother burst into tears and set father to snuffling and clearing his throat. That was in the early sixties. And somehow I brought the old childish wonder of the former occasion into this experience when I discovered my teacher in tears. What should make her weep? And then I listened and I found that the superintendent was reading and talking alternately about the death of the Lord. I think that the man might have talked on without affecting me very much, but this woman's tears gripped my soul and made the death of Christ a reality.

Some time after this I one day received a letter. I knew in the soul of me that it was more than an ordinary note and so I took it out to the shed where I might read it undisturbed. It was a genuine appeal that I should give my young heart to the Savior. Every individual word of that letter has gone into oblivion; its spirit alone remains; but away in the corner of my soul there is a fragrance like grandmother's rosemary, and it arises from the spot where that letter was long stored. I carried it in my pocket until it was worn to shreds. I read it to pieces, literally. I knew that it had come from a lover of my soul. I knew that its appeal ought to be answered in honesty and at once. No other eye ever saw it! I never acknowledged the receipt of it in any way whatever; it was some years after that I gave myself to Christ. But how I prized that letter is beyond the power of tongue or pen to tell. I suppose that she wrote to the others as well and probably felt that her effort was wasted, and yet she does not know how great was her influence, for one of those boys is now a minister, another is a most earnest Christian business man, another is a Christian workman, and the rest have passed out of my knowledge save one who, alas! pays for a pew and lets his family occupy it, and thus like a forehanded man that he is, puts his religion in his wife's name for safe keeping.

I feel like exalting the work of a Sunday-school teacher, so great is my debt. And when I find one who is discouraged and believes that her efforts are worthless and nothing can come from them, I am moved to speak of the one who was so much to me, and whose influence has always been for good in my life. Why, the smallest things grew big when she was concerned in them. I have had the pleasure of attending many stately occasions and grand dinners in my life; I have mingled some with people and have seen many sides of humanity. But an evening which I passed at the home of the poorest boy of the class—it was there because the teacher felt that the mother would be honored by our coming—with the commonest refreshments and the poorest of music on the melodion—poorest because furnished by myself when I was the rawest of amateurs—that evening, I say, stands out in my memory as one of the rarest occasions of life.

It is surely true that our teachers do not realize the value of their work with the boys who are restless and seemingly uninterested. But let me set down a fact. A boy can hear more by divided attention than he can by undivided attention. You think he is wholly

given up to some mischief, but in reality he knows all you are saying and would not have you know it for the world. And from that apparent turning away from the important things of life there springs a sure coming to them again in manly frankness and power. This would I confess as my own experience, and it is corroborated by my observation. Take heart, then, all ye who are working with such intractible material; there is hope for the most hopeless and there are diamonds in these rough pebbles.

"Submerged Millions."

Chicago "Inter-Ocean."

According to statistics published by the Baptist Mission Society, there are in New York city 1,083,191 church members. The conclusion of the society is that 916,000 are not church-goers, and therefore are beyond the sphere of church influence. These figures are supposed to be discouraging and to reflect a general decline in church religion.

The truth is that there has been a steady growth in church membership in the United States since 1870. The census of 1890, moreover, made it clear that the percentage of increase in church membership was heavier in the cities than in the country. The increase in population from 1889 to 1890 was 25 per cent. The increase in church membership was 42 per cent. One hundred and twenty-four cities, having an aggregate population of 13,989,000, reported a church membership of 5,302,000. In the whole country the statistics showed that one person in every 3.04 is a church member. In the cities one in every 2.64 is a church member.

In the whole United States, city and country, there were 328 communicants to every 1,000 of the population in 1890. In the cities there were 379 communicants to every 1,000. New York (unconsolidated) in 1890 was given a population of 1,515,000 and a church membership of 556,954. Chicago, with a population of 1,099,000, was given a church membership of 338,000. Philadelphia, with a population of 1,046,000, was given a church membership of 335,000. Brooklyn, with a population of 806,000, was given a church membership of 309,000.

The annual reports from denominational sources indicate that the increase of 42 per cent in church membership between 1880 and 1890 has been more than maintained in the last decade. If this be true, the percentage of increase in church membership in cities like New York and Chicago would be 17 per cent greater than the increase in population.

According to denominational reports, there are now in the United States 27,000,000 church members, not counting the younger children included among Catholic communicants. There has been phenomenal growth in church societies like the Christian Endeavor, the Epworth League, the Young Men's Christian Association, and the Young Women's Christian Association. During the decade also there has been great activity in mission Sunday-school work, which reaches the children of non-church-going people.

While it is impossible to give exact statistics, it is fair to conclude that, with all these church activities, working outside the church as well as in it, the submerged millions in our cities are losing rather than gaining ground. There is certainly less of violent hostility to the church among these millions than there was ten years ago. In the natural order of events, this hostility must grow less as the years go by, because on the side of the churches there is an ever increasing effectiveness in organization, and an ever-increasing tendency toward united effort in religious or educational work. In either figures or general conditions it is difficult to see where the church finds adequate cause for despondency.

Professor Gilbert's Statement.

Professor Gilbert of Chicago Theological Seminary made recently the following statement:

"First. I have never denied the pre-existence of Christ. I have only said that the doctrine is nowhere clearly found in the words of Jesus. This is an exegetical position, which I think is impregnable. But it is only from the side of exegesis, namely, the exegesis of the words of Christ, that I have any occasion to refer to this doctrine.

"Second. I have never denied a metaphysical relationship between Jesus and God. I have only said that such a relationship is nowhere claimed by Jesus. This also is an exegetical position which I think can not be overthrown. The union which Jesus claims with the Father is, I think, demonstrably a union of character, an ethical union. But I have never denied, orally or in print, that there may have been a relationship other than ethical.

"Third. I hold that my position is that of a New Testament trinitarian. The New Testament associates God and Jesus Christ and the Holy Spirit in the work of revelation and redemption. It has no formal doctrine of the Trinity, but only the elements of a doctrine.

"Fourth. I wish to have all that I have written brought to the test of the Word of God. I have written on the teaching of Jesus, and every statement made I wish to have tested by the text of the Gospel itself. The Word of God is too precious to be trifled with. I do not ask any favor. I only ask that my works shall not be condemned, nor even brought under suspicion, without a fair trial at the bar of that sacred Word, to which as Protestants we all affirm that the final appeal in questions of religion must ever be made."

Woman's Board of Missions for the Pacific.

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The Ecumenical Conference.

By Mrs. A. P. Peck.

Any notice of the wonderful Conference just closed would be incomplete without reference to the delightful weather which prevailed, almost without exception, every day of the meetings—sunshine every day and all day. A short letter, in reference to such a series of meetings, must necessarily be fragmentary and disconnected, but, in accordance with the editorial request, I jot down a few items.

One was constantly trying to solve the problem of how to be in two places at one and the same time, each program seeming to present subjects that demanded attention. The women's meetings were given a prominent place and were a success, both as to matter presented and overflowing audiences to listen. At the London Conference in 1888 there was one meeting for women, with three hundred in attendance; while at this there were four hundred and twelve women missionaries registered, representing twenty-nine American societies, nine of Great Britain and three Continental—and delegates and visitors sufficient to fill Carnegie Hall, and several overflow meetings as well. Most of the women speakers could be heard distinctly; but there were some exceptions, as there were also among the men, and one could but wonder at the patience of the vast audience, quietly listening, straining to catch the words that gently murmured on.

Medical and educational work were given more attention than distinctively evangelical, but were considered in relation to the latter, and declared to be not only pioneers of the gospel, but indispensable aids to its establishment and permanent success. Prominence was given to the old truths: "Nations can rise no higher than their mothers"; "Women and children are the fortresses of heathenism, to which women only hold the keys"; "Heathen women conserve idolatry, perform most of the idolatrous rites"; "However degraded she may be, woman still wields her influence."

It was mentioned that, in the Parliament of religions, no one boasted of what Buddhism had done for woman, and that, whatever might be said of men, there certainly was "no other name given" by which woman had been saved. Where so many did well, it seems hardly wise to mention any names, but Dr. Kimball, formerly of Van, had a paper on "Legitimate Field of a Medical Missionary" that was full of valuable ideas and good sense, emphasizing the thought, "attend to the ministry to which ye are called," but also showing the spiritual side of the work.

The most brilliant paper of the woman's meeting was by Mrs. Montgomery of Rochester, N. Y., on the "Outlook in Woman's Foreign Missionary Work"—a clear voice, that filled the immense hall, and animated delivery, without notes, adding much to the value of the paper. The outlook seemed to be full of promise and demands, and when one reflects that one million five hundred thousand Christian women are included in the various organizations and boards, it would seem the demands must be, in large measure, met, and the hope fulfilled.

But the woman who seemed most to captivate the evening audience was Miss Lilavati Singh, bearing the degree of B.A. from Calcutta College, and now Professor of English Literature in Lucknow College, India. Her theme was, "The Results of Higher Education," and her address, in most beautiful English, delivered with a quiet dignity and grace, was a most powerful plea and illustration of her subject. While urging the establishment of schools and colleges, she stated very clearly that she did not think higher education should be given away, but paid for by those who were able, worked for by those who were not. In response to a storm of applause she sang beautifully in her native language. Education, however, seems to bring temptations, too; for while in New York she was approached by a theatrical manager, who wished her to study for the stage, as Miss Thoburn told us in a smaller meeting.

Speaking of singing leads to the music of the Conference. Mr. Geo. C. Stebbins led, and the grand old hymns, "Jesus Shall Reign," "The Morning Light is Breaking," "All Hail the Power of Jesus' Name," etc., never sounded so grand before, as when sung by so many thousand voices. We heard "Blest Be the Tie that Binds" but once, and that in a sectional meeting. As one delegate remarked, it was unnecessary to sing it, when the Conference was a constant illustration of it; and the perfect harmony that prevailed, the absence of attacks or slurs upon the beliefs or practices of others, seemed to show that the time of unity, or more perfect co-operation, was near. The only solos were on Laymen's Night, when Mr. Sankey sang. The finest effect that night was the last hymn. Mr. Sankey sang Mr. Moody's favorite, "Saved by Grace," as a solo, the occupants, first of the parquette, and then of each gallery in turn, singing the chorus. When that following the

last verse floated down to us from the highest gallery, where there seemed to be a trained chorus, the effect was very beautiful.

Mention has been made of the Exhibit. It was visited daily by classes from the public schools, and it was interesting to see the boys and girls jotting down in their note-books items in regard to the many interesting articles. There were stereopticon lectures daily in the same building. Your correspondent was privileged to hear but one, on Peru, by Dr. H. Grattan Guinness. Not only beautiful views of the country were shown, but of crosses by the roadside, surmounted by figures of sun and moon, that they might be worshipped also; a church with the god of earthquakes in the middle shrine; a crucifix, one side an image and Mary on the other; and types of the different tribes, remarkable faces, especially those of the mountain tribes, sometimes called Inca Indians. To these no missionary has gone, and Dr. Guinness well said, if there were a lack in the Conference it was that a day had not been given to what had *not* been done—to lands and peoples yet unreached.

There were many receptions and luncheons, etc., to different bodies of missionaries and delegates. We were privileged to attend several, one of them given by the Brooklyn Congregational Club to the officers of the Board, some distinguished guests, and a few missionaries. Addresses were made by several of the latter, among them Miss Shattuck, the heroine of Oorfa, who spoke also at the luncheon and reception given at the Marlborough in honor of President Capen. At this latter, addresses were also made by J. Wardlaw Thompson, of London, Dr. King of Australia, Dr. Hamlin, who, in spite of his ninety years, spoke with fire and enthusiasm, Dr. A. C. Thompson, who celebrated his eighty-eighth birthday during the Conference, and others, whom it was a privilege merely to see.

Even so fragmentary a notice as this ought to contain some reference to the address by the President, delivered on the first evening of the Conference. Different foreign delegates characterized it as "splendid," "classical," "worthy of the occasion and of your Chief Magistrate." It was all one could wish in grasp of the subject and appreciation of the work of the missionaries, whom he called the pioneers of civilization.

The unlooked-for and unprecedented attendance at the Cinference, as well as the interest manifested by people in general, the daily accounts by the press, can but be productive of great good; and it certainly would be well for all Christians to pray that this interest may not effervesce in mere enthusiasm, but crystallize into action, and that the century may open with Christendom united in vigorous efforts to carry out the great commission, "Go ye and disciple all nations."

New York, May 4th.

The Busy World.

It is estimated that ninety million bushels of corn were stored in Kansas bins the 1st of May.

Nearly 400,000 divorces have been granted in the United States during the last twenty-five years.

In the libraries of American colleges there are 6,750,000 books. Harvard has 500,000; Chicago University 350,000.

Since 1897 more than 100,000 country homes have been brought into close and daily touch with the rest of the world by the rural postman. In a few years the rural delivery system will reach millions of homes.

The American Bible Society published 1,406,801 copies of the Bible during the last year. The total issues of the Society in eighty-four years amount to sixty-seven million three hundred and sixty-nine thousand three hundred and six copies.

Unquestionably there is to be for a long time a splendid market in China for goods of American manufacture. The existing markets will be added to by proper cultivation on the part of our people, until there will be a demand gigantic in its proportions. During recent months some of the newspapers of this country have contained articles relative to the magnitude of Oriental competition, present and prospective, with pessimistic thoughts concerning our trade prospects in those countries, especially when the cheapness of labor was considered. Mention was made recently of a cotton mill at Hankau in which Chinese labor was employed at $1.75 a month. But now comes a statement from the United States Consul at Shanghai which says that the mill in Hankau has discontinued weaving cloth because it could not meet the competition of foreign prices. Instead of wages averaging $1.75 a month, says the Consul, "the cheapest coolie laborer receives $6 Mexican ($3 gold) per month; carders and spinners receive $25 to $30 Mexican ($12 to $15 gold) per month; engineers and weavers receive $20 to $60 Mexican ($10 to $30 gold) per month. Wages have risen very fast in the treaty ports, with the building of mills and the establishment of foreign businesses, and are maintained at the higher level. The labor, however, is less effective than the American labor. The American weavers accomplish two or three times, and American spinners at least four times, the results attained by corresponding Chinese workmen in the same time." "We can control this market," says the Consul, "so long as we have an equal entrance into all China, especially as freight lines from our country are multiplied, and when the Nicaraugua Canal is built no other than American cotton goods need apply in China."

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Twelve Sent Forth (Matt. ix: 35; x: 8).

LESSON X. June 3, 1900.

GOLDEN TEXT.—"*It is not ye that speak, but the Spirit of your Father which speaketh in you*" (Matt. x: 20).

Introduction.

Parallel passages: Mark vi: 6-13; Luke ix: 1-6.

Time: Spring of 29 A. D.

Place: On one of his circuits through Galilee.

Since the last lesson: Attention has been called in these columns to the fact that the lessons have of late not been following the strict chronological order. After the day of parables, on which the words of the last two lessons were uttered, Jesus crossed the lake and stilled the tempest (Matt. viii: 18-27; Mark iv: 35-41; Luke viii: 22-25; ix: 57-62). Arriving on the other side of the lake, the episode of the Gadarene demoniac transpired (Matt. viii: 28; ix: 1; Mark v: 1-21; Luke viii: 26-40). Returning to Capernaum, Matthew made the feast of Jesus (Matt. ix: 10-17; Mark ii: 15-22; Luke v: 29-39). Then followed the raising of Jairus' daughter and the healing of the woman with the issue of blood (Matt. ix: 18-26; Mark v: 22-43; Luke viii: 41-56); the healing of two blind men and the casting out of a dumb spirit (ix: 27-34). Just here is to be placed the second rejection at Nazareth, in accordance with Mark (vi: 1-6), and just here the present lesson comes in.

The second rejection at Nazareth seems to have had some deep significance to Jesus. It was further evidence of the determined hostility of many to his work. Time was passing away and events were crowding upon each other in rapid succession. The second rejection at Nazareth was prophetic of the final national rejection that was beginning to loom up in the future. The mission of the Twelve was an important factor just here. There was too much for Jesus himself to do by himself. Accordingly he sent forth the Twelve on this mission, the special burden of which was preaching "the kingdom of heaven is at hand." One of the direct results of this work was the gathering of the great crowds, who were around Jesus at the time of the feeding of the five thousand.

Critical Notes.

V. 35. This was the last circuit of Jesus on which he aimed to reach the masses. Galilee was very populous. Josephus makes the statement that Galilee contained two hundred and four cities and villages, the smallest of which numbered above fifteen thousand inhabitants. This statement, especially the latter part, may be extravagant. But still it was a fact that in our Lord's time Galilee was densely populated. Three things occupied him on this circuit, namely, teaching, preaching and healing. We must draw a distinction between the teaching and the preaching. The people needed direct instruction. The main subject of the preaching was "the gospel of the kingdom." The healing covered all kinds of maladies.

V. 36. How natural that the divine compassion should be awakened by the sights he was beholding. The multitudes did not understand their own symptoms. The very unrest among them arose from a deeper cause than Roman domination. The natural leaders of the people were blind leaders of the blind. The nation was a shepherdless flock, for their spiritual guides were not in any sense what they ought to be. He had come as the good Shepherd, and they were making the profound mistake of rejecting him.

V. 37. The harvest was plenteous, for there were hosts of people on all sides who needed to be gathered into the kingdom and saved. But the laborers needed for such a harvest were few. "Workers, prepared and willing, were especially few then, when the knowledge of the gospel was confined to the little circle of disciples; and they still are few as compared with the needy multitudes."

V. 38. Prayer is a necessary pre-requisite to work. Hence the injunction, "Pray ye." To "send forth" in the original is literally to "thrust forth." Paul was thus thrust forth by an overpowering conviction of duty and his desire to save men.

V. 1. chap. x. Immediately after the above words the Master called his apostles—the word apostle means one sent forth from another—to his side. There was a special duty to be performed by them at this juncture. And for it the Master especially equipped them. These powers were such as to attract attention to them, and doubtless were meant by the Master as signs of their authority to do what he commanded them.

Vs. 2-4. The list of the apostles is given also in Mark iii: 16-18; Luke vi: 13-16; Acts i: 13. There are slight variations in these lists as to the order. Thaddeus appears in both Matthew (R. V.) and Mark. This man is to be identified with the Judas of James in Luke's lists. Simon, the Canaanean, (Matt. and Mark) is Simon, the zealot (Luke). Bartholomew is doubtless to be identified with Nathaniel (Jno. i: 45). It is noticeable that the names of Peter, Philip and James, the son of Alphaeus, occur at the same place in all the lists.

V. 5. These twelve men had for some time been the constant companions of Jesus. They were better qualified than any others to go forth in his name. Their mission was strictly to the Jews. They were not to go to the Gentile cities, nor even to the Samaritans, who were half Gentiles. Their mission pertained to Jesus' relation to the Jewish nation. The time had not yet come for a mission work among the

Gentiles. That would come later. But now they were to give all attention to the people to whom Jesus primarily came. This mission was part of that method by which Jesus sought to win to himself the people of the Jewish nation.

V. 6. Jesus had already regarded the multitudes as a shepherdless flock. He accordingly sends his disciples primarily to these lost sheep, the house of Israel. As the Messiah promised to the Jewish nation, it was incumbent upon him to offer himself first to "his own," even though his own might not receive him.

V. 7. The word translated "preach" means to proclaim as a herald. They were to go forth as the heralds of the King, to make proclamation concerning his kingdom. Of course, the gospel of the kingdom was repentance toward God and faith in him whom God had sent.

V. 8. The supernatural powers granted them must have been given to authenticate their mission; surely, men who possessed such powers must have a true commission! They had freely received the benefits of the Lord in Christ Jesus, and they were to dispense to others the same blessings.

Some of the Lesson Teaching.

1. The compassion of the Lord is as broad and deep as the needs of man.
2. The only lasting help is that obtained from him.
3. Workers are needed, but the highest preparation is given by him who sends them forth.
4. The Lord Jesus is the True Shepherd.

A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer-meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness afflicts his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of devotional meetings. The better man or woman you are, the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home or had strolled off to some other church. If a good reason keeps you at home, try to send a substitute; invite some friend who seldom hears the gospel to go and occupy your seat; your minister gets a hearer, and that hearer may get what will save his soul.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How to Be a Good Neighbor (Luke x: 25-37).

Topic for June 3d.

Neighborliness is not meddlesomeness. It is not a small matter to have learned that. To be a true neighbor one needs to know what affairs to keep out of as well as what to take an interest in. Silence and distance are sometimes the best way to show kindness to the unfortunate and the suffering. It was a poor neighbor who went into that sick room the other day and sat two hours running on about all the diseases and deaths which had occurred in the vicinage for the last ten years. It would be much better for such a person to "pass by on the other side." Neighbors often lose their usefulness by having too large a stock of good intention compared with their amount of common sense. He is a rare man who keeps the balance between his wisdom and his good nature.

* * *

One of the first and most important requisites in this subject is to get the right definition of the term, neighbor. This entire account in Luke depends upon this point. The reply of our Lord and the lesson he taught were brought out by the query of the lawyer when he asked: "*Who* is my neighbor?" There are two answers to that question. One is given by the world; the other is the Christian definition. The latter we have known only since Jesus replied to this lawyer. The world puts it: "Who is going to be a neighbor to me?" Christ reversed this. Instead of telling his questioner who his neighbor was, he showed him how to be a good neighbor to the next man. A family moves into town. We all begin to wonder what sort of people they are. Will they be an acquisition to the community? Will they be a help socially or financially? Are they desirable neighbors? We pass these questions around, and upon the impressions received depend the promptness of our calling upon the strangers and the cordiality with which they are greeted. The Christian way would be to ask ourselves: "Is there any way I can make the incoming of these strangers pleasant, helpful and an advantage to themselves?"

* * *

The priest and the Levite felt no special obligation to "a certain man." If he had belonged to "their set," or had lived in the next yard in Jericho, or had been a manufacturer of turbans and sandals in Jerusalem, for the temple workers, perhaps, they would have been only too ready to disturb their private plans in attending to his needs. But they did not feel called upon to delay and perhaps injure their own important affairs to assist "a certain man." He might be nothing more

than a publican from Galilee. He might be only a poor fisherman from the upper sea. Or, indeed, possibly he was but an uncouth shepherd from the slopes of Mt. Hermon. They could not afford to be interrupted by what might prove to be a troublesome case, in looking after a *nobody*. They were poor neighbors because the opportunity to be kind and helpful to "a certain man"—a stranger with no letters of introduction, or position or special qualifications to recommend him, did not move their compassion or stimulate them to any effort in his behalf.

* * *

One forceful feature of this pictured transaction is in the fact that the Samaritan had to overcome a strong sentiment and not a little personal prejudice in order to be the good neighbor that he was. He was traveling in a country socially and religiously hostile to him and his section of the land, "for the Jews have no dealings with Samaritans." If there was nothing in the case that could appeal to the passing priest and Levite, it would not be strange if the despised resident of the middle province should consider it none of his business to take the task upon himself. He had every reason that any one might have for keeping away and letting this "certain man" alone. He proved himself the good neighbor by giving play to his better instincts and obligations. His nobility is seen in not allowing his prejudice, his sense of injustice received, or his resentment, or any other ignoble feeling to hinder the exercise of his best service to one whom he could relieve.

* * *

Perhaps the most suggestive element of this neighborliness was the tender personal quality. He did not hurry on to Jericho and organize a committee. He was the committee. He seems to have appointed himself a committee for such occasions a long time before this. This was not the first time he had been a good neighbor, we may be sure. It was his habit. He did not apply to any "emergency hospital." He made his own hospital. That "certain man" would always remember that Samaritan, especially because he not only brought him to an inn, but because he "took care of him."

So, in the end, to be a good neighbor we must have the constant culture of ourselves, in pouring out our personal kindness in the help of all whom we meet in our path to whom we can contribute helpfulness and good cheer. Not for name or reward, or the comfortable feeling it brings, will the good neighbor do it; but for the very love we bear our Lord.

One who should succeed in thinking, speaking and acting now just as Jesus did would do justice neither to the example of Jesus nor to himself.

Finding Fault.

"The signs is bad when folks commence
A-findin' fault with Providence.
And balkin' 'cause the earth don't shake
At ev'ry prancin' step they take.
No man is great tel he can see
How less than little he would be
Ef stripped to self, and stark and bare
He hung his sign out anywhere.

"My doctern is to lay aside
Contentions and be satisfied;
Just do your best, and praise or blame
That follers that counts jest the same.
I've allus noticed grate success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest."

—*Selected.*

Plain Preaching.

One thing I have against the clergy, both of the country and in the town, I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from church in the country in a mighty fume. Finding a friend, he exclaimed: "It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But that is the kind of preaching which I like best; the kind of preaching which men need most; but it is also the kind of which they get the least.—[William E. Gladstone.

The United States is much in evidence at the Paris Fair. France has 30,000 exhibitors. The United States comes next in number, with 6,564, while Belgium, who comes next, has only 2,500, and Germany 2,000. Great Britain has only 600 and the British Colonies 600. American exhibitors are, in fact, more numerous than those from any three other countries put together, and three times as numerous as the French exhibitors at the Chicago Fair. The American exhibits cover nearly eight acres, and in agriculture, food products, mining and liberal education are far ahead of all outsiders. American machinery is, as usual, in advance of that of other countries. To many people this exhibit at Paris will be a startling revelation of our great resources and the wonderful advance made by our country.

A son of the late Nelson Dingley, who resides at Kalamazoo, Michigan, is writing his father's biography.

Home Circle.

Old Letters.

Faded and old is the ribbon,
Blue once, as azure-lit skies,
Breaking in twain with untying,
A truce held to Time as he flies.

Breathing of rue and rosemary,
And lavender pressed in the leaves ;
Yellowed and mellowed, love's dreaming,
Tied in the long garnered sheaves.

What is the harvest they bring us,
Flotsam of life and the years ?
Kissed by the dust in their sleeping,
Bathed in love's sunshine and tears.

A verse from a laurel-crowned poet,
A garland of faith to the fair,
A petal from roses that shattered,
A curl of a baby's bright hair ;

A tale of a ball in its season,
A scrap of a gown that was worn,
A confidante's news of a heartbreak,
A lover's page, tattered and torn ;

A child's painful hand that was guided
To trace out its first words of love ;
A message of birth and of sorrow,
A bridal song, sealed with a dove.

They flutter and drift from their moorings,
Like white thoughts that quiver and shine,
Dropped deep in the heart of forever,
The past that was thine and is mine.

Ay, ashes of roses, I scatter
Your memories, ever the same,
Ay, ashes of roses, old letters,
I lay your white hearts in the flame.

—*Virginia Frazer Boyle in Bookman.*

The Career of Charles H. Allen.

Mr. Allen was fifty years old when he came to the Navy Department, although he looked ten years younger, as indeed he does to-day, in spite of the silver in his hair and in his mustache. He was even younger in figure than in face, moving and acting with youthful spring and charm, in the full prime of vigorous mind and body, a strong and attractive personality. He has had excellent preparation for his arduous undertaking. He came of the best New England stock; his father is still active, though a nonagenarian. The home was a comfortable one, for his father was a successful manufacturer—and after going through the Lowell public schools he was graduated at Amherst in 1869; three years later he took the A.M. degree, and in after years he became a trustee of the college. Although he is a good writer and a good speaker, and has always been a reading man, he preferred a business career to any of the professions, and has been a manufacturer since graduation, first with his father, and then with others in Lowell, where he has a beautiful home on a charming estate.

Having a strong sense of public duty, he has given as much time as he could spare to public life, serving while a very young man in local offices and then in the Massachusetts House in 1881 and 1882, then in the Massachusetts Senate in 1883, and in Congress for two terms, after which he felt that he must devote himself to private affairs and declined renomination. Against his will he was nominated governor of Massachusetts against William E. Russell in 1891, but with that exception was able to resist the politicians. He came to the Navy Department at a personal sacrifice and as a patriotic duty, just as he would have gone into the army or the navy, because the appeal came to him in time of war. Mr. Roosevelt had apparently taken all the war honors of the position, and the salary of the Assistant Secretary of the Navy is as absurdly inadequate as those of several other important executive officers. But Mr. Allen came not for the honors or the emoluments, but to give the Government the benefit of his strength and sagacity, trained by long management of large affairs.—[American Monthly Review of Reviews for May.

What Blackmore Thought of "Lorna Doone."

I mentioned the fact that I had read "Lorna Doone" a second time, and enjoyed it better than the first, and he would probably think me an old fool.

"Yes," he replied; "but I know a bigger one, who told me he had read it sixteen times, and meant to read it again. I often wonder whatever people see in that old-fashioned stuff to take such an interest in. They seem never to care for any other of my books, some of which are much better and more interesting. 'Lorna Doone's' popularity was purely accidental. The first edition of 500 copies, in three-volume form, received but scant notice. Only 200 copies could be sold in England, the price being thirteen shillings and sixpence per copy. The other 300 were sent to Australia, and got rid of at one-third the price named. I gave my wife a full set, and have been offered ten guineas for it, but would not sell it at any price.

"The great run for it afterwards was due to accident. The junior member of my publishing firm read it a second time, and was so impressed with its peculiarities that he got the consent of the firm to issue a cheap edition in one volume.

"The Marquis of Lorne had recently married the Princess Louise, when a book reviewer unauthorizedly stated that the book was written about the forefathers of Lorne; and then everybody read it out of curiosity, and exhausted nearly a score of editions, and the demand has continued ever since, and it is now the only book I can get anything for."—[American Monthly Review of Reviews.

Speak No Vain Words.

M. A. MEAGHER.

Speak no vain words above me when I die
Of fulsome flattery, of sounding eulogy,
But let me die, as I have lived.
In silence the dust lay down.
Voice strong and clear
The Sacred Message, life and love for death.
And if of me ye speak, tell sinners
Here lies one the Savior pitied,
One he loved and died for, as for them.
Perchance the uncoffined tear
Will moist the incoffined dust,
And man to God yield homage.
As for me, time passes far,
My day of work, my need of praise or prayer,
My hour of changes. Did I well or ill,
Man may uncertain know;
The Father, He can say.
So let me rest.
Rest till the waking in a world of light
Which God and men call heaven
Or soon or late the waking,
It matters not. If I, my soul,
Be right with God, 'tis well—
"His love can never fail."

Gardena, April 9, 1900.

Roosevelt on Courage.

A boy needs both physical and moral courage, he says. Neither can take the place of the other. When boys become men, they will find out that there are some soldiers very brave in the field who have proved timid and worthless as politicians, and some politicians who show readiness to take chances and assume responsibilities in civil affairs, but who lack the fighting edge when opposed to physical danger. In each case, with soldiers and politicians alike, there is but half a virtue. The possession of the courage of the soldier does not excuse the lack of courage in the statesman, and even less does the possession of the courage of the statesman excuse shrinking on the field of battle. Now, this is all just as true of boys. A coward who will take a blow without returning it is a contemptible creature; but, after all, he is hardly as contemptible as the boy who dares not stand up for what he deems right against the sneers of his companions who are themselves wrong. Ridicule is one of the favorite weapons of wickedness, and it is sometimes incomprehensible how good and brave boys will be influenced for evil by the jeers of associates who have no one quality that calls for respect, but who affect to laugh at the very traits which ought to be peculiarly the cause for pride.

There is no need to be a prig. There is no need for a boy to preach about his own good conduct and virtue. If he does he will make himself offensive and ridiculous. But there is urgent need that he should practice decency; that he should be clean and straight, honest and truthful, gentle and tender, as well as brave. If he can once get to a proper understanding of things, he will have a far more hearty contempt for the boy who has begun a course of feeble dissipation, or who is untruthful, or mean, or dishonest, or cruel, than this boy and his fellows can possibly, in return, feel for him. The very fact that the boy should be manly and able to hold his own, that he should be ashamed to submit to bullying without instant retaliation, should, in return, make him abhor any form of bullying, cruelty, or brutality.—[St. Nicholas for May.

King Mtesa and the Bible.

In a speech delivered in England Henry M. Stanley, the celebrated explorer, told this remarkable story of a missionary Bible. He said:

"Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on a voyage round the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat torn and stained copy, and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time and one day, during a morning levee, the subject of religion was broached and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. 'But,' said I, 'I have a Book with me which will tell you far better, not only what angels are, but what God and his blessed Son are like, to whom the angels are but ministering servants.'

"'Fetch it,' they eagerly cried. 'Fetch it now; we will wait.'

"The Book was brought, opened and I read the tenth chapter of Ezekiel and the seventh chapter of Revelation from the ninth verse to the end; and as I read the eleventh and twelfth verses you could have heard a pin drop and when they heard the concluding verses, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,' I had a presentiment that Uganda would eventually be won to Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs.

"As I was turning away from his country, his messenger came and cried: 'The Book! Mtesa wants the Book!' It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death."—[Advocate and Guardian.

The Failure of Coercion.

During the terrible religious wars that devastated France in the sixteenth century, Charles IX, for political reasons, desired that his sister Margaret, who was a Catholic,

should become the wife of Henry of Navarre. She, however, was greatly opposed to such a marriage; but Charles was determined that it should take place. When she and Henry stood before the archbishop and the usual question was asked her, she made no reply. Her brother, the king, stepped forward, and putting his hand to her head forced her to nod assent. Of course, this proved a most unhappy marriage.

The choicest growths of the soul are not the result of coercion. A man commands our love by being lovable, not by commanding us to love him. The cold northeast wind never lashes the orchids into bloom. It often happens that a young man who is "sent" to college by his parents or guardian is "sent" home by the faculty before he has completed his course. Sir Thomas Browne, in his "Religio Medici," says: "I fear God, yet I am not afraid of him; his mercies make me ashamed of my sins and before his judgments afraid thereof." There is nothing distinctively sacred in what a Christian is scared into doing, although the two adjectives are so nearly alike in their spelling. The canary is never frightened into singing its morning song.—[C. L. Williams, in the Standard.

Dictionary Girls.

A disagreeable girl—Annie Mosity.
A sweet girl—Carrie Mel.
A very pleasant girl—Jenny Rosity.
A smooth girl—Amelia Ration.
A seedy girl—Cora Ander.
A clear case of girl—E. Lucy Date.
A geometrical girl—Polly Gon.
Not orthodox—Hetty Rodoxy.
One of the best girls—Ella Gant.
A flower girl—Rhoda Dendron.
A musical girl—Sarah Nade.
A profound girl—Mettie Physics.
A star girl—Meta Oric.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Calie Sthenic.
A lively girl—Anna Mation.
An uncertain girl—Eva Nescent.
A sad girl—Ella G.
A great big girl—Ellie Phant.
A warlike girl—Milly Tary.
A chemical girl—Ann Eliza.
An untrustworthy girl—Charlotte Ann.
A girl at the foot—Peggy.

What Do They Think?

What do respectable people think of themselves when they come back from the theater in which they have witnessed an indecent play? By what mental process can they cover up their shamefulness when, without an apparent qualm or question they patronize dramatic representations the plots and characters of which cannot be printed in full in a newspaper, and which cannot be discussed in any respectable company of men and women together? And what do fathers and mothers think of themselves when they allow, without scruple or protest, their daughters to witness the plays which the daily press denounces as nasty and unfit for the stage? These plays could not live for a week without "respectable" patronage. Some of them appear in theaters which were supposed to be set apart for decent people and the better forms of the drama. Who can measure the demoralization and harm wrought in the plastic heart and life of young people by these outrageous dramatic monstrosities, which pander to the lowest vices, and which are utterly and irredeemably coarse and bad. —[Central.

Don't Do It.

Never smoke tobacco, boys,
Never chew—be brave and wise;
Never burn the curled cigar;
'Gainst such things wage constant war.
Never take the powdered snuff;
Show that you have sense enough
Good and wholesome things to use,
While the evil you refuse.

Cause not others to complain
In the house, or street, or train,
That for self alone you care,
While with smoke you taint the air.
Be not wasteful, slothful, base,
Bring not on your friends disgrace.
Flee from wicked company,
Choose the path of purity.

Smoke not, snuff not, drink not, boys,
Ways like these will kill your joys;
Cheat not, swear not, nor begin
Gambling habits full of sin.
Would you rise to manhood true,
Virtue prize and truth pursue,
As yourself your neighbor love,
Give your heart to God above.

—Rev. John Compston.

House to House Visitation in Philadelphia.

Announcements had been sent to each church stating where its visitors were to report for duty, and so at half-past eight in the morning the work began. The executive committee kept in constant touch with the eighteen district chairmen by means of the telephone. The district chairmen kept in touch with the subdistrict chairmen by means of eighteen companies of the Boys' Brigade, who were secured to act as messengers. The subdistrict chairmen directed more than four thousand five hundred visitors, and this great company of visitors went out to call on over a million of people. If there was need in any part of the field it was soon known and provided for. In this way the visitors from districts finished early in the day were transferred to where there were not enough visitors, and so all the territory possible was finished by night.

When the reports came in at night, we found that the workers had been delighted with the service, a most profound impression had been made, and evidently much useful data had been gathered. The number of visits made was 253,169, by 4,609 workers. Needing over five thousand, we fell short of covering the entire city on the one day; yet the other five hundred have been secured since, and the final report shows that the total number of visits made was 283,811. It should be borne in mind that some of these visits were to single boarders and servants, but most of them represent families. From the figures on the cards the indication is that nearly 1,200,000 persons were reached. Of the 283,811 visits made, 75,490 were to Catholics, 38,804 to Methodists, 31,075 to Presbyterians, 30,184 to Episcopalians, 27,293 to Baptists, 8,538 to Jews, 6,223 to Reformed, and so on down until we find thirty-one Atheists, ten Mormons, and one Mohammedan, while 17,388 had "no preference," and 5,180 "refused information." An item of interest causing surprise to many is that in this "Quaker City" there were found only 1,925 Quaker families. —[From "Reaching the Masses by House Visitation," by Hugh Cork. *The Chautauquan* for May.

Things and Thoughts.

SPELLING REFORM.

The department of superintendence of the National Education Association, at its meeting in Chattanooga last year, adopted the following resolutions, action by the Association being, however, deferred to this year:

"*Resolved*, That in all the publisht proceedings of this department, the recommendation of the American and the British philological associations be adopted at once so far as said recommendation refers to the dropping of the final 'e' in words in which it does not serv to lengthen the preceding vowel, but rather tends to mislead the lerner; thus spel hav, giv ar, bad (verb), definit, derivativ, amiabl, etc.,; and to the substitution of 'f' for ph and gh where the digrafs represent the sound of 'f'; thus spel geografy, fantasm, and enuf, and to the dropping of gh in all words in which this digraf is silent; thus spel thot, bou (bough), ni (nigh), etc.

"*Resolved*, That in all words in which the amended speling recommended by said Associations is in accordance with the etymology of the word, it be adopted in the publisht proceedings of this department; thus spel coud, sovran, foren, sithe, hole (entire), iland, gastly, etc."

DOMESTIC SERVICE.

The Chicago *Journal* printed an editorial on this subject which called forth an interesting reply from "A Servant Girl." She says:

"Mrs. Blaine's system is but the starting-point of what will eventually have to become a law. In New Zealand the servant girl is protected by an eight-hour-a-day law. As servants and an overworked class of women workers we do not expect anything from the servant-employing classes, from the clubwomen, or from society women. We do expect that the workingman or the labor organization of which he is a part will take it up and insist on a ten-hour-a-day law for the domestic servant."

THE FINNS.

There is in this country practically not one person to be found who can not read or write. There is perhaps not a single peasant's hut in Finland where a political paper is not regularly read, and scarcely a Finnish peasant can be found who can not recite from memory large portions of the writings of Runeberg and Topelius. To an unusual extent, political agitation there is the outcome of the development of literature and especially of a higher type of journalism. For more reasons than one, the little Finnish nation has come into general notice of late, and all new information on this little known race has only added to the esteem in which it is held. Six months ago, an international committee went to St. Petersburg, bearing with them a petition signed by hundreds of leading scholars from all lands in Europe, expressing their high appreciation of the character of the Finns and asking that the Russian government abstain from the measures it had adopted looking to the suppression of their political and national existence. The committee was not received by the Czar, and the Russians have continued their policy of suppression. A confirmation of the justice of the claims put forth in favor of the Finns is furnished in a book published by the Russian authoress, Mrs. O. R. Popow of St. Petersburg.

SEMINARY STUDENTS.

At the annual meeting of the Connecticut Alumni Association of the Hartford Theological Seminary, Conn., on April 3d, a paper was read on "Recent Criticism of Theological Seminaries," by the Rev. C. E. Barber. In the course of his remarks he said that the average scholarship of those graduated of Amherst College, who in the last six years entered theological seminaries, was higher than that of those who entered any other profession. Seventy-six per cent of those entering the seminaries had graduated with honor, and only fifty per cent of those entering law schools.

If we take our stand on humility, it will grow under us and lift us into the active graces. We can always test our humility by our growth.

Church News.

Northern California.

Stockton.—It was a very interesting occasion Sunday morning, May 13th, when the Rev. Dr. Holbrook baptized his great grandson. There were four generations of relatives present, with ages ranging from eight months to ninety-two years. The scene was a very uncommon one, and one of solemnity and impressiveness.

Berkeley, First.—Fourteen members of the Y. P. S. C. E. graduated from the State University last week. In accordance with a pleasant custom established three years ago the C. E. society gave a farewell banquet to the University graduates among its own members. At the last communion two were received on confession and two by letter. Since January 1st four University students have joined the church on confession. On Wednesday of this week Mrs. Hatch and family were to leave for the East, where they will remain until Mr. Hatch, now in Europe, returns from his vacation.

Kenwood.—A council for the ordination of Mr. R. B. Cherington, who graduated from the Pacific Theological Seminary this spring, met in Kenwood on May 15th. The examination was interesting and satisfactory. In the evening the ordination and recognition service took place in the church. Rev. J. A. Millikin of Sonoma gave the opening prayer. Dr. F. B. Cherington of San Francisco, father of the candidate, gave the ordination sermon. Rev. E. J. Singer of the C. S. S. & P. S. gave the ordaining prayer. Dr. J. K. McLean gave the charge to the pastor, Rev. C. C. Kirtland of Sebastopol the right hand of fellowship, Rev. L. D. Rathbone of Santa Rosa the charge to the people. After the ordination services the communion service was held. The church was beautifully decorated by the ladies of both churches. Dr. McLean was moderator, Rev. Mr. Kirtland, scribe. Everybody seemed to express themselves in regard to the solemnity of the beautiful service. It was one that will not be forgotten for many years. Mr. Cherington follows Rev. E. J. Scott as pastor here and at Glen Ellen. Mr. Scott is now in Chicago.

Southern California.

Mentone.—This church welcomed nine members at the last communion. The interior of the church building is being oiled and varnished. Rev. George Robertson has begun his eighth year with the church.

San Diego.—Dr. and Mrs. Norton will attend the Congregational Congress at San Francisco and spend several weeks in Northern California. The pulpit will be occupied by ex-President Brooks of Tabor College, Ia.

Los Angeles Vernon.—Vernon church gave a New England supper at Akey's Hall, Friday evening. There was a large attendance, and every one was greatly pleased with the entertainment. The Grand Army Drum Corps furnished music, besides music and reading by home talent. The receipts were over $45 in money, and we trust still more in good will of the people, and increased hold upon the community. A boys' choir is being organized, and they sung for us Sunday evening for the first time.

Pasadena, First.—The Pastor's Bible Class, maintained for the last five years, has been one of the most important features in the work of this church. An outline of the topics to be considered for the year is printed and put into each member's hand. The course of study is systematic and comprehensive. The line of inquiry is not so much about the origin and authorship of the books of the Bible, as what is God's message to us in the Bible. If members of the class make inquiries, the leader prefers not to answer according to his own thought or in his own words, but to direct the inquirer to an answer given in the Scriptures. If dark passages are found the direction is still "to the word and to the testimony," making the Bible its own interpreter.

Notes and Personals.

The proposed new building at Sebastopol will cost about $2,500.

The next meeting of the Sonoma Association will be at Guerneville.

The church at Sebastopol, of which the Rev. C. C. Kirtland is pastor, has come to self-support.

The California Sunday-school Convention will be held this year at San Jose, from June 19th to 22d.

The Rev. Dr. Brooks, ex-President of Tabor College, has gone from Berkeley to Los Angeles to reside.

The little church at Black Diamond took a contribution of $10 Sunday, May 13th, for the famine sufferers in India.

The Rev. L. L. Wirt is to speak concerning the work in Alaska at the annual meeting of the Home Missionary Society in Detroit.

The Rev. W. H. Scudder has been supplying the Market Street church of Oakland for a few Sundays. He has been secured as stated supply until a pastor is called.

The Rev. Dr. Frary of Pomona spent part of the last week in San Francisco and vicinity. Professor Sumner of Pomona College was also up from the Southland for the tonic of our ocean breezes.

The Commencement exercises of Irving Institute will be held this Thursday evening at Golden Gate Hall, 625 Sutter street. Irving Institute is a popular boarding and day school of a quarter of a century's standing in our city. The Rev. Edward B. Church is Principal. In addition to the full seminary and college preparatory courses for young ladies there is a primary department for children. There are ten young ladies in the class of 1900.

The Congregational church of San Jose celebrated its twenty-fifth anniversary last Sunday. For twenty-five years the Congregationalists were united with the First Presbyterian church, but in 1875 it seemed that the time had arrived for an organization of their own. This was formed in May of that year with a membership of 40, its first pastor being the Rev. T. T. Munger, now of New Haven, Connecticut. The present membership is 267. The pastor, the Rev. H. M. Tenney, has arranged with the church for a five months' vacation, and intends to start for Nome, Alaska, the 26th of this month. During his absence Mr. George T. Tolson, a student in Pacific Theological Seminary, will have charge of the church.

In a recent sermon on "Divine Worship and How It Affects Us," the Rev. S. G. Emerson of Pasadena said: "Every man worships something. Some worship money, learning, physical strength, beauty; but the soul that has received the Divine touch turns his heart heavenward and worships God alone. Church attendance is not worship. We may be moved by many reasons other than that of worship to attend church. Worship is thinking of God and getting acquainted with him. We Congregationalists have not emphasized worship enough. We have laid too much stress on the sermon and the singing. We can learn something from the Episcopalians in this respect. Preparation for Sunday worship should begin Saturday. We should not attend divine service with our minds full of the affairs of the world, but we should divest them of all things that hinder us from getting in close communion with God. We should be so exalted in our worship that though the sermon and music are poor, our souls will be lifted up and we will enjoy the sweet presence of God's spirit."

The San Bernardino Association.

The annual meeting of the Congregational Association of ministers and churches for the counties of San Bernardino and Riverside was held at Corona, on May 1st and 2d, with a good attendance of ministers and delegates.

Rev. O. H. Spoor was chosen moderator. The success of the meeting owed not a little to the well-known ability and genial spirit of Mr. Spoor. Rev. A. W. Thompson of Etiwanda was elected scribe.

The hour devoted to brief reports from the churches was full of encouragement. The progress was quite marked along spiritual and material lines. Church buildings had been improved; one new and beautiful church erected—the Redlands First; one new church organized—Bethlehem, San Bernardino; and a hopeful increase in the membership of the churches was noted.

The program was planned to bring to the front the great theme, "The Kingdom of God." Rev. A. W. Thompson presented a paper on "The Origin of the Kingdom," and Rev. W. H. Wolcott, Moreno, followed with a paper showing "The Progress of the Kingdom" in reference to truth. This paper made clear the fact that man's view of truth is ever changing. Truth is eternal, but the human interpretation and expression of it must keep pace with new light.

The paper, "The Word and the Kingdom," by Rev. J. H. Williams, made us all feel that healthy Bibilcal criticism and well-known attested discoveries in science have gone a long way to make the Bible more and more the book of God and the book of man.

This prepared the way for Rev. Allen Hastings' address on "The Child and the Kingdom." Among a number of good points made he emphasized the fact that no boy or girl is truly educated whose spiritual nature is neglected. The moderator closed the symposium with an able paper on "The Individual Christian and the Kingdom." Mrs. J. H. Williams conducted a bright hour on behalf of foreign missions.

Tuesday evening's session was conducted by Pomona College. Addresses were given by Revs. Prof. Bissell, Principal F. L. Ferguson, J. H. Williams and J. L. Maile. The addresses were interesting, and showed Pomona College to be in the front rank in college work.

Wednesday was equally suggestive and helpful. Rev. S. G. Lamb's paper, "The Prayer-meeting," provoked the most vigorous discussion of the Association meeting. Bible study, with better blending of mind and heart, is modernizing the old type of church meeting. That church will do the best work which most clearly sees the "mind of the Master," and honestly applies the same to life.

The home missionary hour, under the guidance of Mrs. S. G. Lamb of Highland, gave a treat in three excellent addresses from Mrs. A. W. Thompson of Etiwanda, Mrs. W. H. Wolcott of Moreno, and Mrs. K. G. Robertson of Mentone. The missionary superintendents, Rev. J. L. Maile, home missions, Rev. H. P. Case on Sabbath-schools, presented reports of the work.

The Rev. H. E. Merrill prepared the minds of all for the communion season by a thoughtful paper on "In Remembrance of Me."

The Rev. J. L. Davies delivered an able lecture in the evening on "Atheism and Agnosticism, Considered from the Standpoint of Logic." No fragmentary report could do justice to this really eloquent and delightful address by the pastor of the Congregational church, San Bernardino.

The Corona people, led by their pastor, Rev. W. N. Burr, deserve all praise for the way in which they received the ministers and delegates of the churches.

George Robertson, Registrar.

Ecumenical Conference Report.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the Report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: 1. The Story of the Conference; its inception, organization and conduct, and its place in the history of missions. 2. The Contribution of the Conference, the papers, addresses and discussions. 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared bibliography of the best missionary books, and an Index.

The Report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price of the two volumes was fixed at $2.50, advance subscribers to receive it for $2. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the Committee to reduce the price from $2.50 to $1.50, and to advance subscribers, from $2 to $1 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

Notes on C. E. Convention.

By F. J. C.

Stockton did herself proud in the entertainment of the delegates, four societies bearing the burden of the work, and everything was done in systematic order. The program, which was prepared by the Executive Committee, was unique, complete and absolutely filled to a minute. Some suggested that it was too full because it shut out all open parliament work. The audience were literally sponges, taking in what they heard, without an opporunity to give forth. Of course this is to be done at home, in their own local societies. It is doubtful if any former convention ever held had so many sermons, and this raises the question whether it would be wise to repeat so carefully prepared a program at another time. Too much praise can not be given to the work done by ex-Secretary Reid, and to him the Endeavorers of the State owe a very hearty vote of thanks for his earnest, conscientious and faithful labors of the last three years. Whatever may have been the fact in the past, no one will ever question the interest of the Stockton pastors in their young people and the young people's work, for they have been one with their young people in the work and planning of the convention.

The work done at this gathering raises the question, Do we go to conventions to be entertained with elaborately prepared musical and lecture programs, or are we there to give as well as receive?

Great credit should be given to the Stockton chorus, and especially to Miss Elliott, its leader. A very marked feature of the convention was the full and loyal attendance of the delegates at all the sessions.

Santa Ana will have an opportunity to welcome the convention next year. It is already on the program that at that convention there shall be an open parliament gathering. It has been suggested that the leading thought shall be, "How to Fit for Service."

The whole of Southern California will join with Santa Ana to assist to make the convention one of profit to all who attend.

Sacramento Association.

The Spring meeting of the Sacramento Valley Association was held at Oroville, on the 1st, 2d and 3d of May, at which twelve churches were represented.

The weather was perfect. The visitors were delighted with the beauty of the place and the genuine hospitality of the people—both in their homes, and at the banquet served in the church Wednesday noon.

The program was carried out with few changes. The papers and discussions were listened to with interest and to the helping of all.

On Tuesday evening Pastor Day of Rocklin preached the sermon, on II Cor. iv: 1, 2, and on Wednesday evening Pastor Silcox, of Sacramento, gave us his lecture on "Whittier; His Life and Literature."

We were all glad to see that the Oroville church was in a most healthful condition, both materially and spiritually. But all regretted to find that the health of the pastor was far from good. He needs a long rest; and we

understand his church is to give him a two-months' vacation, in the hope that then he can come back to them fully restored to health. *Egbert D. Haven,* Scribe.

Oregon Letter.

By George H. Himes.

[The following notes were crowded out of the last Oregon Letter in The Pacific.—*Ed.*]

A sad illustration—though not a new one—of the dreadful results of intemperance, came under the notice of your correspondent a day or two since—a pathetic, heartrending illustration, that makes every parental heart tremble for his own dear ones. Thirty or more years ago there came into a Christian home in this city a winsome, wee daughter of wondrous beauty. As the years passed, she came into the Sunday-school and was amenable to every sacred influence. Upon arriving at woman's estate she was the center of a circle of devoted friends, and by her purity, unselfishness and charming personality in all that was noble and uplifting, was exercising a most wholesome influence all about her, and was a great comfort to a doting mother. In an evil hour, as it proved to be, she made the acquaintance of a brilliant man—supposed to be a gentleman—who sought her hand and won it. At first he had respect for his wife's Christian convictions, though not a Christian himself, and by his deference and constant attention so won the young wife's loyalty that she could not conceive that her husband would ask her to do any act that was wrong. Imperceptibly his influence over his wife became such that her main object in life seemed to consist in absolute obedience to his will. Then he contracted the drinking habit, and little by little introduced in into his home. At first she resisted it, but when it became apparent that unless the habit was permitted at home he would go to places of public resort, she consented to its practice; not only that, but his power over his wife became such that she, too, would take a social glass with him. He was so constituted that liquor had but little apparent effect upon him; but not so the wife. In a few months she craved the stimulant and soon drank to excess, and became intoxicated frequently, even to the extent of publicly disgracing herself. Then, instead of realizing that she had been brought to such a condition by his influence, and endeavoring to avert the evil wrought by a proper living upon his own part and shielding his victim in every possible way, he drove her from his home, secured a divorce, disposed of his effects and departed to an Eastern city. The daughter sought refuge with a widowed mother, well advanced in years, who received the erring one as only a mother can. And as that mother, known to this writer for more than thirty years as an humble, devoted, conscientious Christian woman, detailed the wrongs of her child, the thought, perforce, would come: "How long, O Lord, must the iniquitous rum traffic curse our country? What is the remedy for its destruction? How can professing Christians tolerate in any way even the social glass?"

The Boston Chronicle of March 9-13, 1769, a copy of which came into the Oregon Historical Society's custody recently, contains the following quaint announcement:

"JUST PRINTED and to be sold by JOHN MEIN, at the LONDON BOOK STORE, north side of King-street, BOSTON, PSALMS OF DAVID, IMITATED in the Language of the NEW TESTAMENT, and applied to the Christian state and worship, with a PREFACE of *twenty-four pages,* being a *Discourse on the right way of fitting the Psalms of David for Christian worship;* wherein a plain account is given of the author's general conduct in this imitation of the PSALMS, together with some evident and convincing arguments to support it. There are also particular notes at the end of the Psalms, which explain their Evangelical sense, etc., etc. To which are added proper directions for SINGING; so that Psalmody may be rendered still more intelligible and delightful. By the Rev. Dr. WATTS. They will be sold very low by the dozen. This is the only WATTS'S PSALMS Printed in AMERICA, with the *large Preface and Notes.*"

Gleanings.

The bee industry employs 300,000 persons, and the revenue from it is about $20,000,000 a year.

The total value of merchandise imported into the Philippines during the last four months is $8,900,000; and of exports, $5,770,000.

The production of aluminum in the United States last year did not greatly exceed that of the previous year, when the output was 5,200,000 pounds.

Nearly 12,000 persons have been found to be creditors of the notorious Franklin Syndicate in Brooklyn, N. Y., the 520 per cent interest scheme.

The month of April was a record-breaker for the making of coins at the Philadelphia Mint. The total number of pieces of money made was 9,831,100, the value of which is $12,954,480. In January, 1899, the value of the output was $14,022,000, but the number of coins stamped was not quite 2,000,000.

Delegates to the Congregational Congress will meet with a cordial welcome at the American Tract Society book store on Grant avenue, a half-block off of Market street.

Household.

Spring Cleaning.

Yes, clean yer house, an' clean yer shed
An' clean yer barn in every part;
But brush the cobwebs from your head
An' sweep the snow bank from your heart.
Jes' we'n spring cleanin' comes aroun'
Bring forth the duster an' the broom,
But rake yer foggy notions down
An' sweep yer dusty soul of gloom.

Sweep ol' idees out with the dust
An' dress yer soul in newer style.
Scrape from yer min' its wornout crust
An' dump it in the rubbish pile.
Sweep out the hates that burn an' smart,
Bring in new loves serene and pure,
Aroun' the hearthstone of the heart
Place modern styles of furniture.

Clean out yer moril cubby holes,
Sweep out the dirt, scrape off the scum;
'Tis cleanin' time for helthy souls;
Git up an' dust! The spring haz come!
Clean out the corners of the brain,
Bear down with scrubbin' brush an' soap,
An' dump ol' Fear into the rain,
An' dust a cosey chair for Hope.

Clean out the brain's deep rubbish hole,
Soak every cranny great an' small,
An' in the front room of the soul,
Hang pootier picturs on the wall.
Scrub up the winders of the mind,
Clean up, an' let the spring begin;
Swing open wide the dusty blind
An' let the April sunshine in.

Plant flowers in the soul's front yard,
Set out new shade and blossom trees,
An' let the soul once froze an' hard
Sprout crocuses of new idees.
Yes, clean yer house an' clean yer shed,
An clean yer barn in ev'ry part;
But brush the cobwebs from yer head
An' sweep the snowbanks from yer heart.

—*Sam Walter Foss in Yankee Blade.*

A Strawberry Luncheon.

A strawberry luncheon in May can be made very beautiful. Everywhere save in large cities, soft wildwood trailing vines are procurable, such as twin and checkerberries and prince's pine. In cities other feathery growths can be had, such as the asparagus vine, though the wild growths are preferable. With them are needed bright wood mosses, the prettiest being those with red fairies' caps. Now on the center of the table place an old japanned tray, and edge it with moss and vines trailing off on the cloth, the width of the edge to be in proportion to the size of the tray. A table mirror is more suitable than the tray, and a hugh platter may answer the purpose.

In the middle of the centerpiece place a large, low, shallow dish heaped, mound shape, with moss, while moss covers the entire tray or platter. Should it be a mirror it is better to leave a space between the edge and center, to reflect the light. Now, having procured some large strawberry stems with luscious bunches of ripe fruit upon them, stick them into the moss, the largest in the center, to simulate a natural growth. Beside each guest's plate place a bread and butter plate similarly filled with moss and berry stems, and beside that a tiny dish of pulverized sugar. Those small green glass ivy leaves that cost but a few cents each are most convenient for such uses.

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At each place should stand a tiny vase to hold a white rose with its leafage or narcissi with a bit of feathery green. These relieve the flatness of the other decorations, which are exceedingly beautiful when tastefully arranged. The berries in the centerpiece should be large and well massed, and a few should be interspersed in the edges of the oval centerpiece.

If candles are used, the shades should be tinted strawberry color and white, alternately, and the costume of the hostess ought to repeat these colors. The menu, too, may follow suit. Beginning with tomato bisque and ending with strawberry shortcake and irregularly shaped blocks of white and red jelly, one can select, according to the season and the market, that which best suits the color scheme. It is well to note that a plentiful supply of white flowers is needed to set off the red and green, which, without this, are apt to look heavy and dark.—[Good Housekeeping.

Five Ways of Cooking Ham.

Boiled Ham.—Wash the ham very clean, trim, and soak for three hours in vinegar and water, one tablespoonful of vinegar to each quart of water is sufficient. Remove the ham from this, place in a deep pot over the fire, and add sufficient cold water to cover. As it comes to a boil remove all scum. While boiling, add two turnips, two heads of celery, two small onions, and a bunch of savory herbs. Let cook slowly until done. Remove from the water, peel off all skin. Sift bread crumbs over it, and set it in the oven to brown.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

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At all druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., postpaid on receipt of price 50 cts. per box, six boxes $2.50.

Richard D. Creech, of 1062 Second Street, Appleton, Wis., says:

"Our son Willard was absolutely helpless. His lower limbs were paralyzed, and when we used electricity he could not feel it below his hips. Finally my mother, who lives in Canada, wrote advising the use of Dr. Williams' Pink Pills for Pale People and I bought some. This was when our boy had been on a stretcher for an entire year and helpless for nine months. In six weeks after taking the pills we noted signs of vitality in his legs, and in four months he was able to go to school. It was nothing else in the world that saved the boy than Dr. Williams' Pink Pills for Pale People."—*From the Crescent, Appleton, Wis.*

Broiled Ham.—Cut the ham in slices of medium thickness, place on a hot gridiron and cook until the fat begins to drip out and the meat is slightly brown: with a knife and fork remove from the gridiron and drop into cold water. Then return to the gridiron. Repeat this until the ham is done. Serve on a hot platter.

Barbecued Ham.—Cut large slices of cold boiled ham and fry them in their own fat. Prepare a sauce to pour over them by adding one tablespoonful each of vinegar, sugar, and made mustard, and a little pepper to the fat left in the pan. Lay the slices of ham in a hot platter, add the sauce, and serve at once.

Ham Omelet.—Cut raw, lean ham into dice and fry in butter; when done add three well-beaten eggs and fry. For ham omelets, minced boiled ham is nice, and scraps may be utilized in this way.

Ham Salad.—Chop fine one cup of ham; soak one cup of bread crumbs in one-half cup of sweet milk, add one teaspoonful each of dry mustard and celery seed, and a little pepper. Turn all into a saucepan and heat thoroughly. Serve hot on a small platter, garnished with slices of hard-boiled eggs.—[Good Housekeeping.

ÆE ASTRONOMER AND THE ATHEIST.

There is a charming story told an old astronomer called Athesius Kirchner, who had a friend ofessing to be an atheist, and he termined to convince his atheic friend of his mistake. Accordgly he constructed, with great re, an orrery, or image of the anets moving round the sun, and placed the ingenious toy in the servatory when his friend was calling. Directly his friend entered; his attention was directed to the orrery. He came and examined it with great delight, and then he said to the astronomer, "This is beautifully made; who made it?" Kirchner answered, "No one made it." "What do you mean?" said the man. "O," said Kirchner, "it came by chance." "But," said the man, "you are trifling with me. Tell me who made it. It is impossible that it should come by chance." "Is it impossible?" said Kirchner; "I thought you told me that the planetary system, of which this is but a very imperfect and trivial copy, came by chance. Why not the copy?" And that searching question has come home to every human mind, and the man who thinks he is an atheist is only an atheist because he does not think; he can not steadily inquire into the origin of an ordered world without the great discovery that there is a God behind the world.—[R. F. Horton.

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GOD IS ALMIGHTY.

No one thing in all nature has had its full meaning disclosed. God burns in every bush; his house is by the seashore; his tabernacle is in the stars; his temple is in the tini-

"To-morrow, and to-morrow, and to-morrow.
Creep on in petty space from day to day
And all our yesterdays have lighted fools
The way of dusky death."

Procrastination is the thief of health as well as the thief of time. There are few things in which procrastination is so much indulged as in letter writing. We mean to write, but "to-morrow and to-morrow creep on" and we neglect it. This is bad enough when the correspondence is social or business in its character, but when it concerns the vital issue of health it is infinitely worse.

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est flower that blooms. The day is coming when the whole earth shall be the mountain of God. "No lion shall be there, nor any ravenous beast shall go up there; it shall not be found there; but the redeemed shall walk there, and sorrow and sighing shall flee away." To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are rather summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertions.—[Dr. Joseph Parker.

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